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THE EXPOSITORY TIMES

Notes of Recent Exposition

THERE can be little doubt that some of the best work of the World Council of Churches is being done by its Study Department, and it may indeed be said that the Council's existence could be justified if only because of what is being achieved in this important field. For a World Council to operate effectually the first essential is that the component churches should fully understand each other's tradition. That is the first step towards the ideal of the Council's being able to speak with an authoritative and impressive unanimity in the name of Christ. That the World Council is fully aware of the responsibility of its task is evidenced by what the Study Department has already been able to do, and not least by its latest publication, *Biblical Authority for To-day*,[1] edited by Canon Alan RICHARDSON and Dr. W. SCHWEITZER.

There is no more important subject at the present time than the Nature of Biblical Authority, and a large measure of agreement is necessary here before the Council's pronouncements are cleared of any suggestion of ambiguity or even unreality. It cannot be other than clear gain in the end to have this theme fully explored and adjudicated upon, and, while a book like the one just published cannot be expected to have an immense popular appeal, any one at all seriously concerned with the impact that the World Council ought to make on world problems cannot afford to neglect what the authorities here assembled have to say. It is made plain that much preparatory effort has gone towards the clarifying of the issues; and, particularly, at a Conference held at Wadham College in Oxford in 1949, 'Guiding Principles for the Interpretation of the Bible' (which are restated in the text of the present volume) were laid down and accepted by the Ecumenical Study Conference.

The keynote of the present volume is expressed by the Editors in their Preface. 'Christian men, often those who themselves bear direct responsibility in social and political life, are asking the Church's scholars and leaders to tell them what guidance the Church has to give them in the pressing problem of their everyday lives. Do the churches possess any answers to their concrete questions? Above all, can they see their way more clearly to the giving of an *agreed* answer—one which would not be at once contradicted by one or more of the great Christian traditions or of the dominating schools of thought within Christianity?' This leads, of course, to the question, What is the legitimate source of our common testimony in the world? This leads in turn to the discussion of Biblical Authority and its meaning.

The plan pursued by the Editors is developed as follows: Part One provides seven statements by authorities of the place of the Bible in the communion the writer represents. Greek Orthodox, Methodist, Congregationalist, Baptist, Reformed, Lutheran, and Anglican viewpoints are all set forth. Part Two consists of a single contribution, A World Survey of Biblical Theology and Ethics To-day, by Dr. W. SCHWEITZER, who is a Secretary of the Study Department at Geneva. In Part Three Principles of Interpretation are discussed by Dr. C. H. Dodd and Dr. John Marsh of Great Britain, Dr. Florovsky of the Orthodox Seminary in New York, Dr. Muilenburg of Union Theological Seminary in New York, and Dr. G. E. Wright of Chicago. Part Four deals with some Specific Applications to Problems of the Modern World.

While the entire volume is worthy of detailed examination, because of the eminence of the team of writers assembled, many will doubtless turn to C. H. Dodd's contribution, which he entitles, 'The Relevance of the Bible.' Like all that Dr. Dodd writes, every sentence is carefully pondered and equally carefully expressed. 'The attempt (since the Reformation) to set the authority of the Bible over against that of the Church, and the authority of the Church over against that of the Bible, results only in obscuring the nature of this authority, which resides in both together.' He proceeds to make large use of the idea of Covenant, pointing out that it is *Diatheke* and not *Syntheke*. That is to say it is a Covenant in which the initiative

[1] S.C.M.; 18s. net.

lies with God, and where the terms are offered for man's acceptance. 'But the acceptance is of the essence of the matter, nevertheless.' 'In all statements of the *Diatheke*, in both parts of the Canon there are two aspects: first, the action of God on behalf of man; then the demand for responsive action from men. . . . The divine action is always the basis of the Covenant; and this action, again, has two aspects: the negative, which is judgment, and the positive, which is mercy or forgiveness.'

Next he traces out the pattern of the history in which God's Covenant with men is established, and returns to that point of view which his previous writings have so often disclosed. There are two elements in the pattern of history, (*a*) a direction of events, and (*b*) an interpretation of these events. These two elements interact. 'The decisive significance of this interaction is accounted for upon the Biblical postulate that God is *both* the Lord of history *and* the Interpreter of His own action to the mind of man.'

Then he goes on to argue that the outcome of the whole process—'more properly of its fulfilment in Christ,' is the existence of the Church. The Church exposes itself to the word of judgment and mercy which that previous history embodies. 'At the same time it acknowledges the immediate, "contemporary" presence and action of God in the coming of Christ to His people.' His next two paragraphs are important and far-reaching. There he declares that it is in the *Koinonia* of the Church, this meeting point of eternal meaning with historical actuality that the *testimonium spiritus sancti internum* must primarily be sought. 'The Spirit is, primarily, God's gift *to His Church*, by which the things of Christ are made known to us.' Here, then, in this indissoluble unity of Bible and Church, we seek the seat of authority, and, from this point of view, the relation of the New Testament to the whole is unique and overwhelming.

Dr. Dodd makes it quite clear that he is not at all optimistic about the success of seeking to dictate a Christian ethic to a non-Christian world. It is only in the *Koinonia* that the Word of God can be fully understood, and the world must first know itself to stand under God's providence of judgment and mercy, to be within the Covenant established with 'all flesh,' before it acknowledges its obligation to obey the law of God, who is Creator and Redeemer of all mankind.

It may be remarked, in addition, that Dr. W. SCHWEITZER's World Survey is strongly to be commended. No aspect of modern thought concerning the Bible appears to be neglected. The Fundamentalist and the Existentialist alike have their views stated. If the World Council can continue to provide us with such helpful 'Studies' we shall be unceasing in our gratitude.

If any one wants to learn about the life and thought of the Church of Scotland as at present constituted he might well be referred to the writings of Professor G. D. HENDERSON of the Chair of Church History in the University of Aberdeen. Dr. HENDERSON has his finger on his church's pulse. Recently he has set forth the 'Claims' of the Church of Scotland; still more recently he has published his Baird Lecture for 1950 on *Church and Ministry*.[1]

The subject of Church and Ministry is of topical interest among theologians of all churches. It is a topic of vital discussion in the World Council of Churches. Perhaps the experience of the Church of Scotland in relation to it may bring some light and guidance. In any case that experience is admirably expounded in the volume before us.

The Lectures deal with seven questions belonging to the doctrine of Church and Ministry: the Word, the Marks of the Church, Unity, Multitudinous and Gathered (the question E. Troeltsch considers as the distinction between Church and Sect), Catholicity, Apostolical Succession, Parity. Under these questions Dr. HENDERSON is successful in presenting a clear picture of the Church of Scotland's standpoint.

Let us note his conclusions on each of them, using chiefly his own words.

(1) The most patent emphasis in Scots ecclesiastical experience is that which has been laid upon *the Word*, which is God as He has revealed Himself to man. It is under the guidance of the Spirit that the Word is interpreted. Here is ultimate authority, and not Bible or Church or Inner Light.

(2) The *Marks of the Church* in Scots ecclesiastical experience offer no contradiction to those of Unity, Holiness, Catholicity and Apostolicity as enumerated in the Nicene Creed, but the subject is approached from the side of God's redemptive purpose. The marks or notes may be described as the gospel message, the Sacraments as signs and seals of the promises, and the Christian way of life for individual and community.

[1] Hodder and Stoughton; 10s. 6d. net.

(3) The Church of Scotland is to-day not merely an advocate of *Unity* but an example of it, through the Unions achieved within the domestic circle in 1900 and 1929. Yet it must be allowed that there is not in Scotland the same passion for organic unity as is to be expected of a more emphatically instituted body.

(4) As for *Multitudinous and Gathered*, the extensive religious body and the intensive religious group, the stage may have been reached in the Church of Scotland when the hereditary habit has begun to prevail and the religion become a matter of course; but society has always consisted of the many and the few, and both types are God-created.

(5) Passing from Holiness to *Catholicity*, it is to be observed that the Church of Scotland believes and declares itself to be part of the Catholic Church, which is thought of as the whole body of professing Christians of every race, condition, and temperament. The possession of a common faith is not so much stressed as it used to be, for the old conception of Truth as a deposit which could be grasped completely and handed on intact has disappeared, and our generation shows no facility in the production of new creeds or catechisms.

(6) Coming to *Apostolicity*, it is to be here observed that the Church of Scotland shows little interest in the idea of historic succession. 'Historical circumstances are believed to have produced diocesan episcopacy, and historical circumstances later rendered the arrangement distasteful to many religious communities.' But if apostolicity means faithfulness not merely to the past but also to the 'sending out,' then the Church of Scotland has here a record that must meet with general approval; it is strong at present in the missionary spirit.

(7) The question of ministerial *parity* is again a question in which the Church of Scotland shows little interest. It does not find much appeal in the subject of church government for its own sake. Even Thomas Chalmers in his day felt that too much energy was spent in discussing governmental difference. More must have been at stake than the comparative practical value of the various governmental systems when the Christian population of Britain settled down in post-Reformation times as Episcopalians, Presbyterians, and Independents, and when it has remained so divided ever since.

'In these differences about Church government there is involved a fundamental tension, the tension of authority and liberty, institutional and spiritual, communal and individualistic, Catholic and Evangelical. Scottish Presbyterianism has decided affinities with both trends, and with something of the national caution shrinks alike from formalism and from fanaticism. But the tension as such is constitutive of the reality to which we belong.'

Vital Messages of Great British Writers

III. J. B. Priestley—Novelist of the Common Man

By the Reverend Albert D. Belden, D.D., London

John Boynton Priestley was born in 1894 in Bradford, the son of a schoolmaster, Jonathan Priestley. He is now fifty-seven years of age and is easily the most robust and promising novelist and playwright of our time.

I would call him the novelist of the common man, and his stocky, pudgy, sturdy physical build, so familiar to many of us, topped by a rather heavy face, seems symbolic of his particular genius.

Although famous as the writer of hearty sentimental novels of English life and manners in the modern period, and a playwright of considerable wit and humour with an increasing profundity in his work, he nevertheless gives the impression by his eager energies of having still greater possibilities in him than we have yet seen.

In an introduction to *Angel Pavement* in the Everyman edition, he gives us a glimpse of his early life, just after leaving school.

'At that time I was trying in a rather dreamy fashion to learn how to export wool, tops and noils from Bradford to the continent.' He goes on to tell us how he bought books out of his wretchedly low wage by stinting his lunches. 'In a shop in the covered market you could buy a bag of stale buns for twopence. That was one way of doing it. Another was to buy from a Health Food shop a heavy slab of some mysterious nut sandwich for about 3d. and wash it down with

plenty of water. This nut stuff neither tickled nor satisfied the appetite, it merely destroyed the appetite, murdered it with a blunt instrument.' He still shows with pride some of the Everyman volumes of poetry he bought in this way.

Again in *Rain upon Godshill* he speaks of himself as 'one of a group of lively, intelligent lads who puffed their shiny new pipes at each other, walked the moors and dropped in here and there for a manly half-pint of bitter and argued about life and literature until the moon fell out of the sky.'

He began to write at this time, and at sixteen sold his first article to a London newspaper for one guinea. He was soon disposing of other articles, mostly to Socialist newspapers.

He joined up as a private in the 1914 War and lost nearly all his personal friends, who joined with him, at the Battle of Loos. Later he became an officer and was three times wounded.

After the War he went to Cambridge, and it says something for his scholarship that he is an M.A., an LL.D., and a D.Litt. Here his literary output rose rapidly and he achieved distinction as an essayist writing for *The London Mercury* and *The Daily News*. Here, too, he wrote some fine books of literary appreciation and criticism, and also his first two novels.

Priestley is a demon for work, as you will appreciate if you look at a list of his productions. For many years he followed a routine—10 a.m. to 1 p.m. in his study, hard at it. Afternoon, tennis or badminton till tea-time. Play with children till 6.30 (a sensible touch). Work till bedtime.

At work he likes to be quite alone for long periods 'because his best work is done in sombre mood. Company makes me cheerful and aggressive, acting upon me like drink upon other men.'

Priestley is now recognized as a severe social critic, though not without constructive ideas. Here is a taste of his trenchant and fearless quality :

> 'From the moment it was known that honours could be bought they should have been laughed out of existence. What is the sense of handing over a counter, as if it were a pound of tea, membership in some noble-sounding order of chivalry ? Why should rich men be encouraged to disguise themselves as feudal barons ? This is called keeping up a tradition. It is no more keeping up a tradition than the auctioneering of old armour can be called knight-errantry.'

It was this quality, plus an odd attractive wistfulness in his voice, that gave such power of popularity to his War-time broadcasts. For every crusted Tory who objected to his Postscripts there were thousands, Tory, Liberal, and Labour alike, who were fascinated by his common sense and his eloquence in pleading for justice and common decency.

Priestley has written fifty-four works, of which fourteen are novels, twenty-one plays and eighteen miscellaneous works, essays, literary criticism and appreciation, etc.

Space limits our selection for treatment, but his great fictional masterpiece, *The Good Companions*, cannot be omitted, and his Time-Plays have a special interest. In his novels Priestley shows us the average people of England, mostly north-country. If he does not make a prettier picture of them it is their fault, not his, but always his realism is kindly. He shares with Arnold Bennett the power of revealing the specks and nuggets of gold in the earthly ore of common life.

Angel Pavement, for example, is a book without a hero or heroine, indeed with scarcely a single attractive character, but the author succeeds in making his characters vividly interesting.

The Good Companions is in the old and spacious tradition of the English novel. It is an attempt to revive the tradition of Fielding, Smollett, and Dickens. The book took the public by storm largely because it is such rollicking good fun, and its film version has also been very popular. In this simple tale of a touring concert party which gets into difficulties and is rescued by a generous-hearted girl and turned into 'The Good Companions,' we have, in an atmosphere of easy tolerance and kindness a very shrewd analysis and portrayal of some typical English characters. Tom Oakroyd of Bruddersford is the Lancashire worker at his best and simplest ; Elizabeth Trant, the gently bred daughter of a Colonel, who by her father's death finds herself possessing unexpected freedom and money, and goes seeking adventure, is a charmingly natural English girl. Inigo Jollifant, the rather shiftless university-trained teacher, with a musical bent, possessing real talent but awaiting inspiration, is another very usual type in the entertainment world. These, with others, find themselves whirled round in a cauldron of trouble from which only their determined Good Companionship extricates them and leads to a happy ending.

It was a brave call to simple comradeship after the welter of confusion and fear and hatred of the First World War, and does as much credit to the big-heartedness of its author as to the potential qualities of kindness and fair-dealing in his public. *The Good Companions* and a similar volume, *Let the People Sing*, were a good tonic to administer to the common man of war-worn Britain.

Priestley's latest novel, *Festival at Farbridge*, is another attempt to catch the Dickens' atmosphere and apply it to Festival Britain. It is well done,

and in parts very entertaining, but there is nothing uplifting about it, as there generally was with Dickens. I agree with one critic for whom there was too much drinking in the novel. Priestley claimed in reply that there was not more than in real life but I doubt whether the author has calculated the total effect of a long book on the reader.

Turning to the plays, it is worth noting that Priestley did not drift into the theatre by chance. He saw clearly that the playwright who depends on it for a living may have to change his plays to suit the managers. He decided to leave playwriting alone until he was financially independent.

As I write, Priestley has broken into opera, working with Arthur Bliss of the B.B.C. in a work entitled *The Olympians*. Doubtless he has not done this without similar careful judgment of the time and occasion.

Priestley is still a young and vigorous man, and there may be great artistic development to come from him yet. We should be specially grateful to him for his brave effort to convey to the public the stimulating suggestions of E. W. Dunne's Theory of Time. Dunne has presented his thesis in several books, notably *An Experiment With Time* and *The Serial Universe*. According to Dunne our dreaming is about fifty per cent. of future events—the unconscious mind being able to range forward as well as back. Time is a whole of which we catch, normally, only small portions. A useful illustration is a spiral staircase up a tower which has a window on every landing. You look out of the first window and see a certain view, the second gives you more but it includes the former. As you mount higher each view is different, tragically so at times. The top of the tower brings them all together in one grand whole—that is the symbol of death. Death is not a losing but a great finding.

On this subtle theme Priestley rings many changes in a number of impressive and weirdly fascinating plays—*Time and the Conways, I Have Been Here Before, Music at Night, The Long Mirror,* and *Johnson Over Jordan*. The last named was cruelly treated by the critics, and it may be open to criticism on artistic grounds, but it is like *Outward Bound* by Sutton Vane, a powerful presentation of the moral and spiritual impact of Divine judgment. For Priestley, the judgment of God is the judgment of redeeming love—truth and love are one at last, 'named with an everlasting name.' Here is a quotation, very abbreviated, from *Time and the Conways*, that shows something of the beauty of this conception of time :

Kay is talking to her brother Alan, after their youth has gone and life has dealt hardly with them.

KAY : 'It's hideous and unbearable. . . . Every step we've taken—every tick of the clock—making everything worse. . . . There's a great devil in the world and we call it Time.'

ALAN : 'Do you remember this ?' (Quotes Blake)

> Joy and woe are woven fine,
> A clothing for the soul divine ;
> Under every grief and pine
> Runs a joy with silken twine.
>
> . . . .
>
> And, when this we rightly know,
> Safely through the world we go.

'Time is only a kind of dream, Kay. Time doesn't destroy anything. It only moves us on from one peephole to the next. We're seeing another bit of the view—a bad bit if you like—but the whole landscape's still there. . . .'

'We're only a cross-section of our real selves. What we really are is the whole stretch of ourselves all our time, and when we come to the end of life all those selves, all our time, will be *us*—the real you, the real me.

'Half our trouble now is because we think time's ticking our lives away. That's why we snatch and grab and hurt each other.'

KAY : 'As if we were all in a panic on a sinking ship ?'

ALAN : 'Yes, like that. I think it's easier not to—if you take the long view.'

KAY : 'As if we're—immortal beings ?'

ALAN : 'Yes' (smiling), 'and in for a tremendous adventure.'

That is J. B. Priestley and his message to the common man.

The Textual Critic in the Pulpit—II

BY THE REVEREND RODERIC DUNKERLEY, B.A., B.D., PH.D., KELVEDON

1. WE consider first some passages where the text underlying the R.V. differs from that of the A.V. and where it probably gives the correct reading.

We may begin with the passage already referred to, Ac 9^{6}. The words translated 'Lord, what wilt thou have me to do ?' are absent from all the Greek MSS. as are also the previous words in $v.^{5}$, 'it is hard for thee to kick against the pricks.' They are found in the Old Latin version, but

Jerome removed them when he made his revision known as the Vulgate. They crept back again however into later MSS. of the Vulgate, and thence they came into the English Bible. It seems quite clear that the words have no right to a place in the text, and that it is a case of harmonization from the parallel accounts of Paul's conversion in chs. 22 and 26. In spite of Burgon's scorn of the marginal notes in the R.V. I feel there should have been some explanation of the absence of these familiar words, attention being called to the later chapters from which they come. Complete lack of comment here seems unfair to the ordinary reader and very misleading.

In the neighbouring passage, Ac 8^{37}, where the whole verse is omitted in the R.V., a different motive was evidently at work. The great majority of Greek MSS. omit it, and also the Vulgate, and the Syriac version. The main support for it is the Old Latin version, and it looks very much as if it were added at Rome in the second century —an obvious doctrinal reason being responsible, the idea of preventing any slack conception of baptism as though it could be administered without full belief in Christ. Erasmus, not finding it in any of his Greek MSS., explained its absence as due to the carelessness of scribes. This is exceedingly improbable, as the error would certainly have been corrected in the margins and in later copies. Nor is it credible that the words were intentionally removed—the whole weight of orthodoxy would have been against such a proceeding.

A doctrinal motive is equally apparent in the case of 1 Jn 5^{7}—the famous 'Three Witnesses' verse, which is evidently an unwarranted insertion into the text to give support to the doctrine of the Trinity. Dr. Gregory summed up the evidence regarding it by saying that it 'had not the slightest shadow of a right to a place in the text.' Even the Old Latin version is very doubtful and divided about it, and it is not in the early copies of the Vulgate. It is only found in two Greek MSS., both of which are very late and quite worthless as witnesses. When Erasmus was printing his Greek New Testament, the first two editions omitted the words and he was much criticised by those (and of course they were the great majority of the scholars of his day) whose knowledge of the Bible was largely confined to the late Vulgate. Unwisely he undertook to insert the verse in subsequent editions if it could be found in any Greek MS. There is a strong suspicion that one of the two in which it is now found was actually produced for this very purpose. As in the first case considered here, I think a note should have been added in the R.V. explaining briefly the reason for the omission, which is bound to be a perplexity to the uninstructed reader.

As regards the two great passages, the last twelve verses of Mark and the *pericope adulteræ* (Jn 7^{53}–8^{11}), while the textual evidence is a little less conclusive there is a general consensus of scholarly opinion that they had no place in the original form of these Gospels. Weak attestation combined with strong internal considerations of style and subject matter make this practically certain, and the R.V. was undoubtedly right in separating them from the authentic text. I submit, however, that more care should have been taken to prevent the impression that they were merely worthless and irresponsible additions. Both may be properly regarded as fragments of primitive tradition, for the preservation of which we may be very grateful. It should also have been made clear that there is no likelihood at all of the Second Gospel having ended at *v.*^{8} as we now have it; whether the writer was hindered from completing his work or whether his story of the Resurrection has been lost it is not possible now to determine, but that he believed in and wrote in honour of the Risen Christ is certain, and no suggestion to the contrary should have been allowed to hover round the passage.

Two other small points of improved text in the R.V. may be mentioned. There is Mk 9^{23}, where the reading 'If thou canst!' is not only well supported by a variety of authorities but is a far more striking rendering—vivid, dramatic, forceful. And there is the marginal note at Eph 1^{1}, stating that the words 'at Ephesus' are omitted by some very ancient authorities. The evidence here is insufficient to give certainty, but the omission is an attractive one. It turns the Epistle into a circular letter, in which different names could be inserted at this point, and so gives us a glimpse of the Apostle with 'the care of all the churches' upon him. And it removes the odd difficulty that in a letter written to the Church where he spent more time than anywhere else there are no personal salutations at all. I remember hearing a prominent preacher expound the passage in a most interesting and useful manner with these ideas in mind.

2. We come now to passages where I consider the judgment of the Revisers was at fault, and where I hope that the makers of the new version will come to a different decision.

The first case is the omission of the words 'and fasting' in Mk 9^{29}. The marginal note that 'Many ancient authorities' add the words is most unfair and misleading. The fact is that three MSS. only omit them, the two Alexandrian codices on which Westcott and Hort laid such stress and an Old Latin MS. which probably

represents the text in use at Carthage in early days. Here is a case where the evidence is certainly not conclusive, and where we may properly consider the probabilities of the matter. On the one hand, it is quite possible that the words were added in view of church practice, fasting often being associated with prayer; the word was apparently added for this reason elsewhere (Ac 10^{30}, 1 Co 7^{5}). But on the other hand, Jesus Himself does so seem to have linked them (Mt 6), and a very probable reason for omitting the reference to fasting is to be found in the fact that it apparently contradicts the words of Jesus in Mk 2^{19}. Personally, I favour the second of these arguments, and it is interesting to notice that H. G. Wood in Peake's *Commentary* thinks there is good reason for following the A.V. here, while Moffatt retains the word without comment.

The next passage is Lk 9^{54-56}, where the R.V. omits the words, 'even as Elijah did. . . . Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them.' Apparently there were two versions of this story current in the Early Church, a longer and a shorter version, and the textual evidence is fairly well divided between them. Westcott and Hort thought the shorter version the original, and that the additional words came 'from some extraneous source, written or oral.' Blass argued that Luke made two editions of his Gospel, so that both versions of the story have his authority. Salmon suggested that he added the words in response to questions about the incident put to him by friends to whom he first read or showed his book. But on the other hand, Bishop Lightfoot thought the longer version the original and that the words in question were deliberately omitted through fear of the Marcionite heresy; they appeared to state that the disciples were of a different spirit from Elijah. One point in favour of the longer version does not seem to have been taken fully into account; surely the abrupt ending to the story in the short version is quite unnatural and unparalleled in the Gospels—there is no doubt that the normal form of a 'paradigm' like this reached its point in a saying of Jesus. Personally I hope very much that the new English translation will restore what I feel sure was the original wording of this beautiful story.

I have space only for one other example, though many require consideration. I greatly dislike the omission of Mt 18^{11} in the R.V. There seems rather less support for this omission than for that just considered, and the evidence is by no means conclusive. But it is clear that the Revisers believed that the words had been inserted from Lk 19^{10}, and I suggest that this is not at all certain. Like all teachers Jesus must surely have repeated Himself and used the same sayings and illustrations on different occasions, and there is no reason why this beautiful saying should not be original in both these contexts—in fact, there is just that measure of difference between the wording which we might expect if that were so. And there were probably purists at Alexandria in the fourth century as well as at Cambridge in the nineteenth—which would adequately explain the omission of the words from the two great codices and their satellites.

3. Lastly, there are a few passages where the A.V. and the R.V. are in agreement as to text, but where it is at least possible that both are wrong, and that a reading only found outside the main stream of evidence may nevertheless really be original and correct.

There is first of all the occurrence of the name 'Jesus' in Mt $27^{16.17}$, as the personal name of Barabbas. This is stated in a group of MSS., which are thought to represent the ancient texts of Caesarea and Antioch, *i.e.* in Syria where the Gospel of Matthew probably had its origin. And Origen (*c.* 230) stated that he found this reading in certain very old MSS., which must mean some of the second or even the first century. Now all the probabilities indicate this as the true reading. It is hardly conceivable that such an insertion should have been made in very early days into a text from which it was originally absent. And alternatively reverence for the sacred name would account for its early and widespread omission. Deissmann was quite confident about it—'This piece of original text should be confidently restored to its place in modern revisions of the Bible.' Moffatt has put it into his translation, and Streeter agreed with this judgment. I hope our new revisers will be as bold.

Next, we have in Mk 1^{41} 'being angered' instead of 'moved with compassion.' The Old Latin MSS. have this and the famous Codex Bezae, as also the Diatessaron of Tatian. This gives early witness to the way the story was known at Rome, and in view of the fact that the Gospel of Mark was almost certainly written at Rome this is important. Now this reading like the last may not at first commend itself to simple Bible readers. But there are two points which make strongly in its favour. If 'moved with compassion' was in the original, it is not only strange to find it changed in this way in these MSS., but it is also very strange that Matthew and Luke, whose Gospels at this stage of the story follow closely on Mark's, should have cut out this lovely word; it is just such a word as Luke especially would have loved. Dr. Rendel Harris thought the silence of Matthew and Luke conclusive. The other consideration is that anger was well

justified on this occasion (as on another shortly afterwards where we find the word applied to Jesus, Mk 3^{6}). The man was suffering from a highly contagious disease and had no right to come amongst the crowds. He was thoughtless, selfish, and disobedient to the recognized laws of the times. Hence the stern charge to him to keep the matter dark and to go away quickly. His disregard of this injunction confirms our estimate of his character, and the work of Jesus was for a while seriously hampered, as He had to withdraw lest other lepers followed this bad example and endangered the health of the community.

Finally, and more tentatively, there is the interesting and beautiful addition to the Lord's Prayer in Lk 11^{2}—'Let Thy Holy Spirit come upon us and cleanse us.' This is found in one old MS. and in several of the Fathers, substituted either for the first or for the second petition of the Prayer. It is an attractive reading, because it fits in so well with the words that follow shortly afterwards, in Lk 11^{13}—'. . . how much more shall your heavenly Father give the Holy Spirit to them that ask him.' It is easy to explain the omission of the words from the majority of MSS., because the Lucan form of the Prayer was constantly and more or less completely being harmonized to the Matthean version, through a common failure to realize that Jesus probably taught the Prayer on different occasions, and to some extent differently at different times. It was not the exact form of words that mattered but the spirit and emphasis and deep meaning, and these might well be differently phrased to suit different circumstances and people.

Literature

THE CHURCH OF SOUTH INDIA

The Bishop of Derby has done wisely in taking the present position of the Church of South India as the theme of his Lichfield Cathedral Divinity Lectures for 1950—*The Church of South India* (Hodder and Stoughton; 7s. 6d. net). He does so because he recognizes that the time is now near when the Church of England must finally make up its mind in the matter of its relation to this Church, whether it will be content with what has been achieved or will 'proceed beyond the measure of limited intercommunion' which governs at present this relation. What it decides in this matter will have important consequences in further discussions of union.

There are six points in the constitution of the South India Church to which the Derby Committee (a Committee of Theologians appointed by the Archbishop of Canterbury and of which the Bishop of Derby was Chairman) gave special attention. They were of opinion that amendment of the Constitution on these lines 'was essential' if there was to be in the end 'full communion with the Anglican Churches' (p. 12). At the same time the Bishop considers 'the points' to be of varying importance. Round them it is probable that the main discussions will now be concentrated.

They are as follows: (1) The Statement of the faith of the Church should be redrafted so as to place the adherence of the Church of South India to the historic faith of the Church Catholic beyond question.

(2) The statement on the Sacraments in the Church should be freed from misleading ambiguity.

(3) The use of the rite of Confirmation should, as soon as may be practicable, be made the general rule of the Church.

(4) There should be a modification of the rules for synodical procedure, clarifying and properly safeguarding the position of the bishops.

(5) There should be a reconsideration of the ultimate relation of the Church of South India at the close of the interim period to other churches not episcopally ordered.

(6) There should be a satisfactory clarification of the circumstances, if any, in which non-episcopally ordained ministers may continue to exercise ministry.

Three of the problems that emerge from these six 'points' may be cited as indicating the difficulty of their solution. One is the means for the preservation of pure doctrine; does it require that the Bishops have exclusive charge of this? A second is that of 'lay celebration'—a question over which the scheme of union, the Bishop tells us, 'was almost wrecked.' Bishop Newbigin urges that this question—in view of the rapid growth of the Church in South India—should be treated as one of 'pastoral urgency,' and the Bishop recognizing this would seem to support a short term agreement, which is all that Bishop Newbigin asks for. A third problem for the Anglican Church is that of a wider area of intercommunion.

This problem cannot be dealt with here, but a suggestion that is mentioned (p. 97) and described

as 'not unreasonable' is that while the whole Church would have a wide range of intercommunion there might be a group within them 'free to maintain their traditional witness by entering themselves into relations of full communion only with fully episcopal churches.'

One thing may be added. The Lambeth Conference expressly says that the Church should be allowed to show that it is a growing Church, a living part of the body of Christ. That it is showing that the Bishop himself indicates by evidence that he quotes (p. 86 f.). There is also the evidence of courage and faithfulness that such a book as 'A South Indian Diary' presents and the evidence of schism overcome in Tinnevelly and reunion effected through the unselfish labours of the Church leaders and workers in a time of cholera. By such things as these men live and churches live, more than by their credal orthodoxy. This excellent little book should prove of value in all the discussions.

NICOL MACNICOL

OLD TESTAMENT CHRONOLOGY

Old Testament chronology is a subject of immense complexity and difficulty. It is many centuries since Jerome gave it as his judgment that 'to attempt to clear up this question would appear to be rather the occupation of a man of leisure than of a scholar!' Some think that the elaborate chronological details of the Hebrew historians were merely fanciful, intended to give to their work the appearance of accuracy; others that the figures have been hopelessly corrupted by copyists. It is easy to dismiss the whole subject with a shrug of the shoulders, to say that the dates of kings—'1066 and all that'—are no matter. To this the obvious answer is that chronology is the backbone of history, that without an accurate chronology there can be no reliable history. A full-dress study of the problem—so far as it relates to the history of the Kingdoms—is now to hand in *The Mysterious Numbers of the Hebrew Kings: A Reconstruction of the Chronology of the Kingdoms of Israel and Judah*, by Professor Edwin R. Thiele, Head of the Department of Religion at Emmanuel Missionary College, Berrien Springs, Michigan (University of Chicago Press; $6.00).

Let it be said at once that this is the work of no faddist, but a work of great learning and sanity. Briefly, Professor Thiele believes that he has established the accuracy, even to details, of the Old Testament records. His view is that some of the reckonings of reigns were according to the 'nonaccession-year' system (meaning that the beginning of a reign was reckoned from the first New Year *after* a king actually came to the throne), others according to the 'accession-year' system (in which a part year would be counted as a full year). Further, the regnal year in Israel began with the spring month Nisan, in Judah with the autumn Tishri. He also finds indications that there were a number of co-regencies, when the heir to the throne was associated with his ageing or physically disabled father, and the total length of his reign included the years during which he was co-regent.

It is all immensely complicated, and the reviewer—whether or not he is a scholar!—has so far had no leisure to sift the evidence in detail. But if Professor Thiele's conclusions are sound, he will have done much to establish the reputation of the writers of the Books of Kings as competent and reliable historians. Generally speaking, notwithstanding their monotonous dogmatic condemnations of the kings who followed in the steps of 'Jeroboam the son of Nebat, who made Israel to sin,' that is the impression they give. Their chronology was not mere camouflage. Wherein the records are unsatisfactory, from the viewpoint of the modern scientific historian, it is that they are so tantalizingly meagre. Yet another conclusion follows if Professor Thiele is right: it is that the records have been copied with much less of error than has often been supposed. This, too, is entirely in accord with the increasing respect of textual critics for the work of the Massoretes.

C. R. NORTH

COSMIC REDEMPTION

The Rev. Allan D. Galloway, B.D., Ph.D., of Auchterhouse (Presbytery of Dundee) will gain wide repute as a theological scholar and thinker through the publication of his work (presumably his thesis, or the substance of it, for a Cambridge doctorate) entitled *The Cosmic Christ* (Nisbet; 16s. net). It is written in an attractive style, clear-cut and logical and with a master's touch.

The subject is cosmic redemption. It is an ambiguous phrase, and indeed appears a fantastic one, until at least it has been analysed and straightened out. What then does Dr. Galloway make of it? He defines it formally as signifying 'that aspect of the redemptive work of Christ which manifests the love of God in relation to the physical situation of persons.' Cosmic redemption is thus an aspect of personal redemption. It has to do with the physical situation as distinguished from the inward state of persons. It is not to be viewed, on the one hand, as involving some objective change in the universe; or, on the other hand, as a subjective alteration in man's outlook upon the universe. It is something

between the two; or, rather, something below that level of the objective and subjective on which systematic, objective thought moves. It is at the level of the existential correlation of self and the world. This is the level at which the 'demonic' (to use the Biblical symbolism) is experienced; at which also the overcoming of the 'demonic' in Christ (which is cosmic redemption) is experienced.

It may be gathered that Dr. Galloway is of those who would conserve the truth for which the symbols stand that are associated with the idea of cosmic redemption. He shows that they disappeared from official theology at the end of the Patristic Age, and that after the Renaissance their place was assumed by the mechanistic terms of natural science; and he is persuaded that in the modern world the truth for which they stand will also disappear unless it can be stated by reflective thought in new symbols. Suggesting that the ancient antithesis between the holy and the demonic is now describable as the antithesis between the personal and the impersonal, he himself finds the nearest analogy to the concept of the demonic (as the menace of sub-personal forces of superhuman power) to be that of the 'I-it' relationship usurping the place of the 'I-Thou' relationship.

Those who are familiar with this terminology, now so widely current, may perhaps readily apprehend the meaning of what Dr. Galloway says in the following passage, by way of elucidating the idea of cosmic redemption through the work of Jesus as the Christ: 'When we encounter in Him the complete ascendancy of meaning over existence—of "Thou" over "It"—the whole structure of our experience as it comes to us is altered. We are no more in bondage to the demonic—the meaningless "It." For the ascendance of "Thou" over "It" in Christ sacramentally pervades the whole of our experience so that it no longer comes to us dominated by the structure of the meaningless "It," but encounters us with the claim of "Thou." Our personal response is claimed in a way which makes such response possible. The unhappy diremption of self into self and obstinately impersonal not-self has been overcome. A condition has been established in which personal spirit is no longer hopelessly stultified but can freely grow in response to the grace of God.'

We may accept the validity of the idea of cosmic redemption but feel unable to follow Dr. Galloway in his valiant endeavour to fill it with positive content. None the less we must allow that many thoughtful Christian minds have viewed the universe as sacramental of the Divine love; and we must add that it would be a distortion of the value of this book to leave the impression that it is concerned only with the problem of the interpretation of an idea. Its chief value lies in the field of historical research. Though Dr. Galloway comprises Mediæval Thomism, the Scientific Renaissance, and anmreG Idealism within the scope of his investigations, his main effort is to consider the problem of man's relation to his environment from the point of view of the Old Testament, the Jewish apocalyptic writings, the New Testament, the Gnostic Schools, and the anti-Gnostic Fathers (especially Clement, Origen, and Irenæus). In the course of his labours in this wide and tangled field he has been helped by works of W. L. Knox and Hugo Gressmann, and in forming his theological judgments he has reckoned with such writers as R. H. Charles, Albert Schweitzer, F. C. Burkitt, and Gustav Aulen. An important point, among others, that he seems to have made clear is that Christianity takes an optimistic rather than a pessimistic view of the world's destiny.

I like the sincerity of the book, and its engaging candour, and the deep religious note it strikes; and I like the remark that the meaning of what the author has tried to say is not his 'private meaning' but 'the Meaning of the imponderable Word in whom all things consist—a Meaning which is always beyond our grasp and yet is the light of our life.'

W. Fulton

THE SACRAMENT OF THE LORD'S SUPPER

The Rev. John C. Bowmer, M.A., B.D., of Girvan, has written a most interesting and informative book—*The Sacrament of the Lord's Supper in Early Methodism* (Dacre Press; 25s. net). To any one who is not aware, or only partially aware, of the immense importance assigned to the Eucharist by John and Charles Wesley, and of the zeal with which the first Methodists observed this Sacrament, Mr. Bowmer's work will prove a revelation. He discusses the extent to which the rite was celebrated in the eighteenth century, the early training of the Wesleys and the churchmanship of their parents, the Holy Club at Oxford and Georgia and the Nonjurors, and the influence of the Moravians upon John Wesley. A valuable account is given of the personal practices of John Wesley, who throughout his long life communicated on the average once in every five days, and also of the administration of the Lord's Supper in the early Methodist Societies. The form of the Communion Service is investigated, and the conditions of admission to it, and further the place of the rite

in Scottish Methodism, and its use by the sick and the dying. The close bearing of Ordination upon these questions is examined, and the effect of the long delay in giving authorisation upon the history of later Methodism. Finally, Mr. Bowmer treats the doctrine of the Lord's Supper in early Methodism and its place in the Methodist Revival. From this summary it will be seen how comprehensive his treatment is. The book is carefully documented and will take its place as a competent and scholarly survey of the question.

VINCENT TAYLOR

THE MANUAL OF DISCIPLINE OF THE DEAD SEA SCROLLS

About Easter-tide, 1951, there appeared the American Schools of Oriental Research publication of the Manual of Discipline in facsimile and transliteration, and some six months later, Professor W. H. Brownlee, one of the editors of the text, launched his translation of the whole of the eleven columns of the manuscript, with a full annotation and eight excursus in a sixty-page brochure, *The Dead Sea Manual of Discipline : Translation and Notes*, published as *Supplementary Studies* Nos. 10–12 of the Bulletin of the American Schools of Oriental Research (New Haven, Conn. ; $2.00). Professor Brownlee has previously made an important contribution by his successful translation of the Habakkuk Commentary ; in the present work he has registered a still greater success.

The scroll is undoubtedly important for all students of the Bible, and in the present review I shall simply outline its contents to indicate very briefly something of its relevance, and, at the same time, give samples of the clarity and usefulness of the rendering. Professor Brownlee has divided the text into five sections : the Covenant of the Community, its instruction, practice, discipline and (not very aptly) its seasons. It begins by telling of the annual enrolment in the Covenant according to the status of membership—priests, Levites, and ' all the people,' the last group being divided according to thousands, hundreds, fifties, and tens. These shall hear blessings on the faithful proclaimed by the priests, and curses on apostates by the Levites, and they shall respond to each proclamation with an ' Amen.' Instruction to the community is imparted by the ' Wise Man ' who teaches ' with regard to all the varieties of their spirits . . . their works . . . and the visitation of their afflictions, as well as their times of well-being.' There are two ways of life : ' the way of the Spirit of Truth is to enlighten the heart of man . . .' ; ' to the Spirit of perversion belong greed, indolence ' and a number of other vices. ' God has set the two Spirits in equal parts until the last " period," ' but at the season of visitation He will destroy evil for ever, and then the truth of the world will appear for ever.' The community is ' separate from the congregation of perverse men,' and every member shall ' return to the Torah of Moses,' and shall be examined annually about ' his understanding and his deeds in Torah, in accordance with the views of the sons of Aaron. . . .' ' It shall eat communally, bless communally, take counsel communally ' ; a priest shall preside wherever there are ' ten men of the council of the community.' The neophyte undergoes a probationary period of one year, is then examined concerning ' his affairs and his obedience ' ; if he is successful, he is accepted into the Covenant, and his whole property is conveyed to the ' custodian of property.' After success in a further year's trial, he becomes a full member, his property is pooled, and ' his counsel shall belong to the community, also his judgment.' Apostasy and betrayal in such matters as obedience to the sect and communal ownership of property are punished by fines, curtailment of benefits and by excommunication. Finally, the scroll gives a lengthy (two columns) personal *confessio fidei*, which Professor Brownlee has excelled in translating.

In the abundant annotation, the translator, along with colleagues, deals with textual matters and also gives references to parallel passages in the Old Testament, the New Testament, Apocrypha and the Damascus Document. In the appendices he discusses briefly such items of general importance as *Ḥesed* in connexion with Mic 6^8 (and the Hasideans ?), a surrogate for Yahweh in the scroll, and other fascinating obscurities.

It will not detract from the importance of the present work to suggest that further study of the scroll might indicate occasional modifications of rendering and interpretation. For instance, the identity of the sect with the Essenes, which Professor Brownlee presupposes, is still questioned. The translation is not definitive, as may be seen from a comparison with another, equally interesting, French translation by van der Ploeg which appeared in ' Bibliotheca Orientalis ' [July, 1951], and still another by A. Dupont-Sommer, to which van der Ploeg refers. Again, Professor Brownlee's readings, as represented both in the transcription and his translation, may sometimes be challenged in minor details, and one may even disagree with some of his punctuation. Thus, in col. i. 7, he has changed the sense of a whole passage by dividing a sentence into two, though he has not followed Meir Wallenstein (' Manchester Guardian,' July 8, 1950) in introducing a new paragraph there. It is unfortunate that the portions of the

actual first columns of this *Manual*, which are in the Rockefeller Museum in Jerusalem (cf. R. de Vaux, 'Revue Biblique' [1950] 417 ff.), are not discussed in the brochure, but we are grateful for Brownlee's rendering of one of the Songs of Thanksgiving (App. F), and for Albright's Postscript, in which he refers, among other things, to the significance of radio-active carbon for the dating of the scrolls.

B. J. Roberts

HUMANITY AND DEITY

Of books written on the philosophy of religion in recent years *Humanity and Deity*, by Professor Wilbur Marshall Urban (Allen and Unwin; 25s. net) is one of the greatest, but it would have been greater still if it had been smaller, and some unnecessary repetitions and slightly irrelevant discussions had been avoided. The practical spearhead of the book is most clearly evident in the brilliant treatment of the relations between religion and science, but this has behind it the careful and comprehensive development of the larger theme which is indicated by the title of the book. The 'text' is given towards the end; 'Humanity and Deity so inseparably related—that to have a true image of the one requires that we shall have a true image of the other.' Professor Urban would go beyond Earl Balfour's dictum that 'humanism without theism loses more than half its value,' and for 'half its value' would substitute 'all.' He is equally critical of humanism by itself and theism by itself, but the greater part of the book is concerned with the former position. Yet his criticism of Neo-Protestantism loses nothing of its severity because of its conciseness, and leaves us with the feeling that the stricter Barthian position is almost as futile as to throw a rope to a shipwrecked crew which none of them is capable of grasping.

In order to show the impossibility of understanding man without God, as science and humanism so often attempt to do, Professor Urban undertakes a thorough re-examination of the traditional theistic proofs, and he re-establishes their authority by showing that they are misunderstood unless they are taken as a unity, and that they all ultimately depend upon the consciousness—inherent in human nature—of the identity of Being and Good. Value, he holds, cannot be left in the air without metaphysical support, and every one acknowledges this whatever he may say as a scientist or a sheer humanist.

As a means towards dissolving the antagonism between science and religion the doctrine that symbolism is a principle of religion is developed at considerable length. All language which is 'alive' is shown to be poetical—lyrical or dramatic, and religious language is no exception. But religion is more than poetry because it always has 'numinous' or objective reference. The mythical symbol is indispensable, and it is not a mere fairy tale. It is not wholly true, otherwise it would be a literal representation; it is not wholly fiction, otherwise it would stand for nothing. If we could only be sufficiently on our guard against misplaced literalism many of the difficulties would be avoided. Science is itself symbolical, and its most modern concepts do not claim existence on the sense-perception and mathematically measurable level. They indicate something beyond themselves, and the scientist as a human being cannot avoid aiming at the establishment of value, which means that he must ultimately admit identification of Being and Good. On the other hand the religious man must admit the thoroughgoing validity of physical categories *within their own sphere*, and must cease from attempting to defend religion by picking holes in science. The hopefulness of the present situation is not that scientists are patronisingly making concessions to religion, but that they are humbly recognising that there are other and higher spheres in respect of which religion is worthy of attention, and the reality of which, by the use of their most modern categories, even scientists themselves are admitting.

Professor Urban has no doubt of the validity and objectivity of religious insight, and his closing chapter on Mysticism is a beautiful setting-forth of the fullness and glory, both intellectual and emotional, of the beatific vision. He emphasises the points that mysticism can never be unmediated but that the mediating symbol is never self-contained. Also, the essential characteristic of mysticism is its power of synthesis, fundamentally of the *ens perfectissimum* and the *ens realissimum*, but conspicuously of Time and Eternity. Time cannot be ultimate as S. Alexander and 'Mr. Britling' would seem to imply; nor can it be negated, as Eastern philosophers, and perhaps Dean Inge, apparently suggest. Both elements in the synthesis must be positive. We cannot make the synthesis so long as we are under the conditions which make symbolism necessary, except in very rare moments of spiritual ecstasy. But poets occasionally, musicians more often, and saints more constantly may come near to the beatific vision—Christian saints sublimating to the level of eternity the experience drawn from the historic basis of their faith, 'the Son also himself,' being 'subject unto him that put all things under him, that God may be all in all.'

W. S. Urquhart

The One Church (Abingdon-Cokesbury Press; $2.00) is a searching analysis from the pen of Professor Clarence Tucker Craig of the goal of the Ecumenical Movement, which is unity of membership, ministry, and communion in the Church of Christ. Dr. Craig, who is on the staff of Drew Theological Seminary, is a distinguished New Testament scholar and well qualified to examine the basic issues of Christian unity in the light of the New Testament. This he does here, and he does it out of a deep interest in the Ecumenical Movement. He is American associate editor of 'The Ecumenical Review,' and he took a prominent part in the Amsterdam Assembly of the World Council of Churches in 1948, as he will also do at the 1952 Conference on Faith and Order to be held at Lund.

The chapters before us comprise a series of lectures delivered by the author at South Western University, Georgetown, Texas, in July, 1950. There he encountered obstacles to church unity springing from radical independency, and such obstacles must as he says be confronted just as resolutely as those which are founded on 'Catholic' presuppositions. Taking high ground from the beginning, he says that we should seek unity because apart from unity the Church cannot exist in its fullness, and not alone because of the ineffectiveness of our denominationalism. Going on to the subject of the limits of the Church, he contends that wherever the saving grace of God is found, there is the Church. The same liberality of outlook appears in his subsequent discussions of the form of the Church, continuity in the Church, entrance into the One Church, communion in a United Church. In the concluding chapter he turns from the discussion of the Unity of the Church to face the question of just what that might involve in detail. He asks, What kind of unity is desirable? What kind of authority should be ascribed to the Nicene Creed?

The Lord's Supper (Carey-Kingsgate Press; 2s. 6d. net) is a Baptist Statement. It is in the main the work of a Committee fully representative of the Staffs of the eight Baptist Theological Colleges in the United Kingdom and under the Chairmanship of the late Dr. P. W. Evans. But one member of the Principals' Conference, which appointed the Committee, dissents from the Statement in so far as it defends the Open Communion position, and another member of the Conference does not share the opinion expressed in the Statement that the Communion Service should not be broadcast. The Statement gives a clear account of Baptist practice in relation to the Lord's Supper and of the Baptist interpretation of the Sacrament (which cannot be described as simply 'Zwinglian' or 'Calvinist'), and then proceeds to deal with some practical issues, such as the relation of the Lord's Supper to church membership, communion for the sick, the place of laymen in the administration of the Lord's Supper.

The March of Methodism (Epworth Press; 6s. net), by Mr. Cyril J. Davey, is the story of Methodist missionary work overseas. The writer had already written an account of Dr. Thomas Coke ('the man who wanted the world'), virtually the founder of the Methodist Missionary Society, and it was very natural that with the publication of that work he should go on to tell the impressive story of nearly two hundred years of endeavour by the Societies now forming the Methodist Missionary Society. An impressive story, and one well told. As the Rev. Dr. W. E. Sangster well says in the Foreword, 'The sweep, and the courage, and the romance, and the heart-break, and the success of missions are all here in outline.' He can add, 'If his story drives the reader to source-books and biographies, eager to know in detail what his space has permitted only in outline, the author will take that as extra praise.' The book gains from its excellent illustrations and from its useful list of books for further reading.

Rabbi Solomon Goldman, of the Anshe Emet Synagogue, Chicago, has published an edition, with Notes, of the Hebrew translation of the *Iggereth Teman* ('Letter to the Yemen') of Maimonides (Histadruth Ivrith of America, New York). The Letter was originally written in Arabic and its purpose was to strengthen the Yemenite Jews during a time of persecution. Three translations into Hebrew were made and Rabbi Goldman's text is 'an amalgam of them.' The book contains an Introduction to the life and work of Maimonides, a Synopsis of the Letter, a pointed Hebrew text with explanatory notes, and a Vocabulary. It is primarily intended for Jewish students who do not read Hebrew easily, but the Christian student who wishes to learn rabbinical Hebrew may find that it opens a door to him which might otherwise remain obstinately closed.

Some years ago Mr. Cecil Hunt issued a volume of 'Uncommon Prayers.' This has proved popular. Here comes *More Uncommon Prayers* (Hodder and Stoughton; 6s. net), which is likely to be helpful to many. Again the net has been wide flung, as is evidenced by citing a few of those whose prayers are included—Alcuin, Lancelot

Andrewes, Augustine, Chrysostom, Donne, Dryden, Queen Elizabeth, Mary, Queen of Scots, Fox, Herbert, Herrick, Newman, Christina Rossetti, Aquinas, Whittier, and so on. Jeremy Taylor and Dr. Johnson, as is fitting, appear several times. Here is a sample of the book, a prayer of Richard of Chichester in the fourteenth century: 'O most merciful Redeemer, Friend and Brother, May we know Thee more clearly, Love Thee more dearly, and follow Thee more nearly: for Thine own Sake.'

The Practice of Evangelism, by the Rev. Canon Bryan Green (Hodder and Stoughton; 10s. 6d. net), embodies the Moorhouse Lectures for 1951. Canon Green is known nationally as a master of the art of evangelisation and in this book every aspect of that art is set under survey in the most practical way. The great and basic aim of evangelism is summed up in the words of Cardinal Suhard: 'to give back to Christ the crowds who are lost to Him.' There are many wise and lovely things in this book. Canon Green quotes the experience of a woman student who was converted. 'That night in my room Jesus Christ came to me and He said, "I have come; open your door and let Me in; when I am in, never let Me out."' The saying of Father Prat, the Jesuit, is quoted, 'Faith is the amen of the intelligence and the will to divine revelation.' The basic obligation of evangelism is well put by Canon Peter Green, 'To love your neighbour as yourself is to seek to share with him what you yourself enjoy; you cannot fulfil the law of love without trying to share the knowledge of Christ.' Evangelisation by being is not forgotten. 'The American General, Omar Bradley, said recently that what this distressed and divided world needs is not "more men of science, but more men of God."' 'One real saint can be of more value to the missionary work of the Church than any particular method of evangelism.'

Denney's name is spelled both rightly and wrongly on p. 12.

Fine as sections of it are, this is on the whole a disappointing book. From the acknowledgments we would deduce that this book was taken down from lectures which Canon Green gave. As it stands it is much too diffuse and much too formless. Had it been written with more care it would have been much more effective.

There is a Foreword by the Very Rev. W. R. Matthews.

Mr. H. A. Guy, B.D., B.A., Divinity Master, Taunton's School, Southampton, has published under the title, *The Life of Christ* (Macmillan; 6s. 6d. net), a series of helpful notes on the narrative and teaching in the Gospels. Professor F. B. Clogg explains in a Foreword that unlike most books on the life and teaching of Christ this one does not combine elements of the Fourth Gospel with the story of the ministry in the Synoptic Gospels, but treats these two main sources separately, with the result that it is regarded as more suitable for the preparation of candidates for the new General Certificate of Education, who must profess 'The Life and Teaching of Christ' as an important part of the Religious Knowledge paper. We may well agree that the book will also be of value to those who are teaching the subject not only with an examination in view, but who are using one or other of the Agreed Syllabuses in Religious Instruction. The author does more than go through the sections of the Synoptic Gospels, and those of the Fourth Gospel that contain the narrative portions; he also provides an Introduction dealing briefly with the Synoptic Problem; the characteristics, authorship, and date of the Four Gospels; and the background, historical, religious, and political, of the life of Jesus.

The Psalms, vol. iv., is the concluding volume of expository notes on the Psalms by the Rev. W. Graham Scroggie, D.D. (Pickering and Inglis; 12s. 6d. net), of which the earlier volumes have been noticed from time to time in these columns. The Psalms dealt with in this volume are cxxxv.–cl. Rather more than half the volume is taken up with five Indices and twelve Appendices. The longest of these (pp. 161–269) is a kind of glossary-concordance under six hundred and thirty-two titles arranged in alphabetical order.

Sing Praises!, by Miss J. M. Macdougall Ferguson (Religious Education Press; 7s. 6d. net), consists of one hundred services for Infants Assembly. The author justly condemns those who fail in the duty of bringing beauty to the worship of the school. She quotes as their condemnation the saying of Micah, 'From their little children ye are ever taking away the beauty of my glory for all time.' The aim of school worship is finely laid down. 'The aim in each term is to win the child's confidence in God the Father and Creator of the wonderful world of which he has so fine an awareness; to develop his love for Jesus as Friend and Helper; to strengthen his reliance upon the comforting and enabling power of the Holy Spirit and his willingness to respond to His prompting.' Each service supplies a call to worship, an introit, or a suitable musical voluntary, a statement of the theme, a hymn, a Bible reading, a poetry reading, a prayer, and a concluding hymn. In spite of their comprehensiveness the services

are models of compression and none would take more than a very few minutes. The poetry and the Bible passages are finely chosen. As an example we quote this which is given for choral speaking.

This is our school,
Let peace dwell here,
Let the room be full of contentment.
Let love abide here,
Love of one another,
Love of mankind,
Love of life itself,
And love of God.
Let us remember,
That as many hands build a house,
So many hearts make a school.

Fortunate is the teacher who possesses this book, and fortunate will be the children who are led to worship by its guidance.

The Professor of Law at the University of Bordeaux is unhappy. He feels that the Church of Christ is not exercising its primary function as it ought. It is here to witness, to be a sign; and this witness is at best timid and unrevolutionary. It is a sombre view of things he sees; and there is, perhaps, a touch of exaggeration in his statement of it. But *The Presence of the Kingdom*, by Professor Jacques Ellul (S.C.M.; 9s. 6d. net), is a book that comes straight from a man's heart, and that is written with a purpose. Unfortunately the author does not possess his countrymen's art of lucid and vivid writing. His book is, in places, opaque. One sees through a haze, the sound carries to the ear muffled and dim. As he says himself, 'I am aware that all that I have written may seem rather intellectual, and even abstract.' But for all that there are passion and truth and food for thought in Professor Ellul's volume.

Dr. Abraham Levene, B.A., has based his study of the early Syrian Fathers—*The Early Syrian Fathers in Genesis* (Taylor's Foreign Press; 35s. net)—on a Syriac MS on the Pentateuch belonging to the Mingana Collection (Mingana 553). The MS comprises a hundred and twenty-three folios, 355×237 mm., is written in Nestorian characters and fully vocalised; its date is estimated as earlier than the twelfth century. Thirty-four chapters (fol. 1–31b) are devoted to Genesis; the present study gives the text and a translation of the first eighteen. That is followed by, *inter alia*, a detailed examination of grammatical and etymological points of interest and by a large exegetical section, in which the Syrian and the Rabbinic methods of exegesis are carefully compared and it is shown how the Rabbinic commentators often help our understanding of the Syrian fathers. Such a comparative study of the work of Christian and Jewish Biblical scholars throws up many points of interest and value. The MS clearly comes from a Nestorian source and probably emanated from the ancient seminary of Nisibis; the Syrian teachers most frequently quoted are Theodore of Mopsuestia and Ephraem Syrus. While examples of the allusive, the typological, and the mystical types of exegesis are to be found, the predominant type is the literal and historical. Dr. Levene has presented a valuable work to us which will be of interest to scholars in several fields of study.

That indefatigable worker, Professor H. H. Rowley, has issued another book. This time he has strayed from his own particular province of the Old Testament, in which he has won such eminence, but he has carried with him his exact scholarship, his catholicity of mind, and the interest of his writing. *Submission in Suffering* (University of Wales Press; 12s. 6d. net) takes its title from the first of three studies in Eastern religions. Among others it considers Hinduism, Buddhism, the Chinese philosophies, and Islam, and ends with a weighty consideration of the whole subject. It is heavily documented, and grips and holds the mind. The second study is a careful discussion of the Chinese approximations to the Golden Rule in Confucius, Lao-Tzŭ and Mo-Tzŭ. While the third deals with that last named, Mo-Tzŭ, whose influence once rivalled that of Confucius, and who later fell into the background, not a little, so we are told, because of his execrable style, has again risen above the horizon. And deservedly. Described by one of his countrymen, Chuang-Tsŭ, as 'one of the best of men in the world, which you may search without finding his equal,' Mo-tsŭ lived out his principles. As another of his fellow-countrymen puts it, 'if men had nailed him to a cross he would certainly not have regretted it, but would have endured it with a smile.' He believed, and has set down his belief in memorable sayings, that if only all men loved one another this would be an ideal world. Something of a Puritan, he lived in the simplest manner. Opposed to aggressive war, he spent himself to oppose it. And, finally, 'Hu Shih says, "he is the only Chinese who can be truly said to have founded a religion." To him "heaven is personal," and "in his thought the divine punishment of human wickedness is an expression of the love of Heaven."'

Professor Rowley's study of him sets down much not easily to be found elsewhere.

The Doctrine of the Ministry

By the Reverend Matthew Black, M.A., D.Litt., Ph.D., The University, Leeds

It has become evident from recent discussions on reunion that the next step (if at any rate any progress at all is to be made along the lines of the Archbishop of Canterbury's Cambridge sermon) must involve a decision about the Ministry. Certainly, if *The Report on Church Relations in England* is to be taken with the seriousness it deserves, members of the Free Churches—on whom the onus of some kind of a decision would now appear to rest—must be prepared, in the next year or so, to consider the adoption of 'the historic episcopate' in one form or another into their systems of church government.

It was this clear implication of *The Report on Church Relations* which you were gathered to discuss in your Summer School this year, which persuaded me, when Canon Reeve did me the honour of inviting me to address you,[1] that the most useful contribution I could probably make would be to say something about the doctrine of the Christian ministry, mainly (I ought to add) as a student of the New Testament. I have no desire, however, to deliver a purely academic discourse. As a minister of the Church of Scotland (I belonged to the first College year of the united Church after the 1929 Union), and at the same time an elder in the Presbyterian Church of England, I have an interest in questions of reunion which is considerably more than academic.

The members of the Archbishop's Commission, both Free Church and Anglican representatives, are to be congratulated on the production of an admirably proportioned and lucid document which will take a worthy place alongside the growing literature on the subject. The Reprint of the Archbishop's famous sermon at the beginning of the Report is particularly welcome; I note that in the Scottish Report on the conversations on inter-communion with the Church of England, the Archbishop's sermon is also reprinted.[2]

As I have a peculiar interest in both Reports, I undertook a comparison only to find that the fundamental lines of difference are the same. Between the English Free Churches and the Church of Scotland, on the one side, and the Church of England on the other, the only outstanding differences are connected with the ministry. The quite different nature of the Scottish conversations makes this fact all the more striking.

In its chapter on 'The Church and the Ministry' *The Report on Church Relations in England* begins by taking note of two different standpoints; we might well call the first the Scriptural, and I do not think it would be unfair to describe the second as the Traditional.[3]

How confirmed we Presbyterians still can be in our views of the importance of Scriptural precedent for Church Order may be seen in an article on 'Presbyterianism and Episcopacy' by Dr. Alexander Ross (Professor of New Testament in the Free Church College, Edinburgh) in the current number of *The Presbyterian World*.[4] That the authority of Scripture cannot be set aside in this as in any other connexion [5] most of us will agree, but this does not mean that our Church Order must be made to conform to a 'pattern' set out in Scripture. There is in fact no such pattern. All the New Testament gives us are glimpses of the living and growing Body of Christ, still in an undeveloped and formative stage. It does not in fact contain a 'ministry' in our modern technical sense at all.[6]

[1] A lecture delivered to the Leeds Clergy, in the Hostel of the Resurrection, Leeds, on 27th June, 1951.

[2] As Appendix I in *Conference on Inter-communion with Representatives of the Church of England* (Church of Scotland Publications [1951]).

[3] 'There have been, in the past, many Free Churchmen who have strongly held that their Church Order must conform to a pattern set out in Scripture. In the seventeenth century this was the view of both Presbyterians and Independents. It is still the view of some. On the other hand, most Anglicans would probably still adhere to the view of Hooker that episcopacy is a legitimate and expedient development from primitive Church Order . . .' (p. 36).

[4] Vol. xxi. 2.

[5] Hooker laid it down that '. . . in such things . . . we hold not the Church further tied herein unto Scripture, than that against Scripture nothing be admitted to the Church' (*Eccles. Polity*, II. viii. 7).

[6] The New Testament form of Church government was by *presbyteri* or *episcopi*. But of how these 'presbyteri' were governed and even the titles of their leaders we know next to nothing. The most we can trace is a rudimentary organisation similar to that in Judaism: at 1 Th 5^{12}, Ro 16^{2} Paul refers to certain προισταμένοι ('those who preside,' Moffatt); προστάτης is one

At what point then are we to regard the development begun in the New Testament as complete? Are we to stop with the second century monarchical episcopate and ignore the wider œcumenical aspects of the Church (Synods are beginning to meet by the middle of the second century)? To do so is to favour a Congregationalist type of organization. But the Church has thought from the beginning in terms of provinces; Paul wrote to Galatia; Peter names five Roman provinces to which he sends his Epistle; the Apocalypse assumes provincial units. The historic episcopate was probably an inevitable (it was certainly a natural) development.

Is the historic episcopate then the classic form of Church Order? But for the Reformation we would all no doubt have accepted such a proposition as self-evident. As it is, if Free Churchmen are to be won back to this view, some very cogent reasons will have to be given in support of it. With the merits or demerits of episcopal order in history I do not propose to concern myself. It is in the claims of the supporters of tradition that episcopacy is 'a legitimate and expedient development from primitive Church Order' that I am now interested.

The most recent discussion of these problems is that by Dr. Vincent Taylor.[1] In *The Apostolic Ministry* Dom Gregory Dix had introduced most of us to a new and rather strange term, the Hebrew *shaliach*; in Rabbinical Judaism the *shaliach* is an accredited representative with the full authority of his principal (according to the rabbis, 'A man's *shaliach* is like himself'). Dr. Taylor repeats the reply of T. W. Manson to the doctrinal argument based on this analogy (the Apostles as *sheluchim* had the plenary authority of Christ and transmitted it to their 'successors'), that the powers of a *shaliach* ceased with his commission and were not transferable.[2] It seems to me surprising that no one has so far challenged the validity of all such Rabbinical analogies to prove anything at all about the New Testament. The facts are that all such evidence comes from sources subsequent to A.D. 70 which reflect a quite different kind of Judaism from that of our Lord's time. At one time it was believed that the main function of pre-Christian Jewish *sheluchim* in the Diaspora was the collection of the *aurum coronarium* (or Temple-tax),[3] now it is known that this was in fact carried out by parties sent by the contributors themselves.[4] That pre-Christian *sheluchim* existed is probable; that the idea and term apostle is more Jewish than Greek is not in dispute; the fallacy lies in the analogy from a late Rabbinical to a New Testament institution.

Dr. Taylor goes on to state that 'exhaustive critical investigations' (which he fully documents) 'have failed to bridge two gaps in the succession of the earliest missionaries and teachers—that between the Twelve and the rest of the Apostles, and that between the Apostles and the Elders and their successors.' Similarly, in a recent article, Professor William Manson of Edinburgh spoke not of gaps but of 'gaping crevasses, unbridgeable gulfs, and unsurmounted barriers' in the alleged succession.[5] There is a note of uncertainty too in the words of our Report: 'The Anglican Church stands for the maintenance of an episcopal succession, whether or not it can be traced back to Apostolic times, as a link with the ministry of the ancient church and an expression and safeguard of the unity and universality of the faith' (p. 37).

There are few scholars nowadays who would risk their good name by trying to defend the full traditional doctrine of Apostolic Succession, but it may still be true that 'episcopacy is a legitimate and expedient development from primitive Church Order.'

Jewish term for the president of the *presbyteri* (cf. J. Juster, *Les Juifs dans l'Empire Romain*, ii. 443). At 1 Ti 5[17] the same term describes (paid) preaching and teaching presbyters (as well as other leading presbyters); and in Justin, *Apol.* i. 67, it denotes the 'president' who preaches and administers the sacraments. The emergence of a technical ministry is virtually complete *by the end of the second century*. In this development the Church almost certainly conformed to the pattern of the Synagogue. Juster has shown that the *archisynagogos* was both 'minister of the word' (*rabbi, didascalos*) and in charge of the cultus (*ib.*, 445). If the title *diaviu* (the one 'for life') refers to him alone, then he could also be (and may frequently have been) president of the elders. (For *diaviu=archisynagogus*, see Elbogen, *Der jüdische Gottesdienst*, 483 f.; J. B. Frey, *Les Communautés Juives à Rom aux premiers Temps de l'Eglise, Recherches de Science Religieuse*, xxi. [1931], 154; the Akmonia inscription referred to by Frey is *Mon. Asiae Min. Ant.* VI. No. 264 (*ὁ διὰ βίου ἀρχισυνά γωγος*); *Corp. Insc. Jud.* [1936], Introd. p. xcviii, and No. 561 (Puteoli): for the *diaviu=gerousiarches*, Schürer, II. ii., 251 n. 114). Cf. further Juster, 443 n. 4 (*epistates=didascalos*); Schürer, *ib.*, 64, n. 62a (*acrosinagogus* as *Christian* title).

[1] *The Church and the Ministry*, in THE EXPOSITORY TIMES, lxii. [June, 1951], 269.

[2] Cf. *The Church's Ministry*, 34 ff.

[3] Cf. Harnack, *Mission und Ausbreitung des Christenthums*, 237.

[4] Cf. Juster, *op. cit.*, i. 389.

[5] *Scottish Journal of Theology*, IV. i. 35.

Principal Taylor's exhaustive critical enquiries do not include what must surely be regarded as the most thorough scientific investigation, in the grand style of liberal scholarship, of the doctrine of Apostolic Succession which has ever appeared from the pen of a scholar of genius ; I refer to the long *excursus* of Adolf Harnack on the subject in his *Mission und Ausbreitung des Christenthums.*[1] It is true Harnack characterizes the basic assumption of the doctrine (an apostolic 'regional' episcopate) as 'ein Phantasiegebilde,' but the upshot of his investigation was that though the office of provincial episcopate did not exist before the fourth century, Bishops like Ignatius of Antioch in the second enjoyed an unofficial quasi-metropolitan status, and as such did in fact continue the œcumenical pastorate of the Apostles.[2]

What of the transmission of the right of ordination from the Apostles to the 'historic episcopate'? Episcopal ordination is regarded in the Report as one of the essential functions of the historic episcopate. What evidence do we have that this is 'a legitimate and expedient development from primitive Church Order'?

The Apostolic Tradition of Hippolytus provides a convenient starting point. 'This work, which belongs to the first quarter of the third century, may safely be regarded as giving the practice of the Roman Church in the latter half of the second. It shows us a Church with bishop, presbyters, deacons, and certain subordinate orders or offices: confessors, widows, readers, virgins, sub-deacons, persons with gifts of healing. We are concerned mainly with bishops, presbyters and deacons. It need hardly be said at this time of day that it is necessary, in looking at Hippolytus' picture, to forget a good deal of what we now associate with the three orders. Bishop for us suggests the diocesan, presbyter the parish priest, and deacon the assistant curate. But in *The Apostolic Tradition*, that is in the Roman Church of the second half of the second century, the bishop is the minister of the Word and sacraments to the local congregation. *He is ordained by similar bishops holding similar positions in other local congregations, after he has been elected by his own congregation.*'[3] (Manson, *The Church's Ministry*, 67. The italics are mine.)

In this account of Hippolytus there is certainly no trace of 'the historic episcopate' (or of anyone resembling the historic bishop). Dr. Manson, however, does not mention, at this point (cf. however, earlier, at p. 65), that the ordination of a second century *episcopos* takes place in two stages: (1) by the laying on of hands of the other bishops present, and (2) by a second laying on of the hand of a single bishop, who then says the ordination prayer, having been invited by all (*rogatus ab omnibus*) to do so.[4]

Who is this privileged bishop? We may take the view that this obviously *ad hoc* appointment is simply an arrangement to get over the difficulty that, whereas it may be possible for all the bishops present to lay hands on the candidate together, it is impossible for them to say the ordination prayer, for which a single individual must be chosen. It is much more probable, however, that Hippolytus is simply recording custom and tradition which does in fact go back to Apostolic times. In that case we may well ask, What custom and usage?

It seems to me that the Pastorals supply the first clue. 1 Ti 4^{14} informs us that Timothy was ordained by the laying on of hands of the presbytery (*i.e.* the council of presbyters or presbyter-bishops), but at 2 Ti 1^{6} his ordination is said to have been by the laying on of hands of St. Paul himself. That there were two different ordinations

[1] *Gemeindebildung und Bistum in der Zeit von Pius bis Constantin*, 319 ff.

[2] Cf. T. W. Manson, *op. cit.*, 62 ff. The well-known passage in Ignatius' *Epistle to the Romans* (2) in which he refers to himself as 'bishop of (in) Syria' Harnack is inclined to interpret as 'Bishop of Syria' *par excellence*. Ignatius was not, of course, a provincial bishop ; but he was *primus inter pares* among Syrian bishops. To assign him 'apostolic' rights of ordination is, of course, to read back into the second century the functions and prerogatives of the diocesan bishop of the fourth. Dr. Manson writes to me on the point: 'Stronger evidence for Ignatius' general oversight in Syria is Ro 9^{1} ('Remember in your prayer the Church in Syria which has God instead of me as its Pastor. Jesus Christ alone and your love will act as its *episcopos*'). Note ποιμήν in parallelism with ἐπισκοπεῖν. This is important for the meaning of the term ἐπίσκοπος in Ignatius. In so far as Ignatius' functions extended beyond Antioch itself, I should picture them as itinerant-pastoral rather than metropolitan.'

[3] *Episcopus ordinetur electus ab omni populo ; quique cum nominatus fuerit et placuerit omnibus . . .* Dix, 2 f.

[4] *. . . inponant super eum manus et praesbyterium adstet quiescens. Omnes autem silentium habeant orantes in corde propter descensionem sps ; ex quibus unus de praesentibus episcopis ab omnibus rogatus inponens manum ei qui ordinatur episcopus, oret ita dicens. . . .* Cf. Dom B. Botte, *Apostolic Tradition* (Paris, 1946), 27, n. 2, who also points out that the second laying on is 'of the hand' (*manum*, singular). (I owe this reference [and last point] to the generosity of Professor Manson himself who tells me that he had not seen Botte's work when he wrote *The Church's Ministry*.)

is unlikely ; much more probably the only ordination was a corporate one by a presbytery where St. Paul was the principal in ordination. (Even in the event of the Pastorals not being genuine, the argument still holds, for the evidence comes from the New Testament period and reflects the custom of the time.) The second stage in the ordination of Hippolytus represents (I suggest) a survival of Apostolic ordination : the single bishop (*rogatus ab omnibus*) *fulfils the same function that was fulfilled by the Apostle in the case of Timothy* (*according to the Pastorals*), *and is fulfilled to-day by the Moderator of Presbytery, the Superintendent of Conference or the Bishop.*

That this is the correct explanation seems to me to find full corroboration from a consideration of the origin and character of the essentially Jewish institution of ordination. There is little doubt that the rite of ordination came into the Church (with so much besides) from the practice of the Synagogue. In the Judaism of the New Testament period ordination by the laying on of hands was a form of consecration of a pupil by his teacher.[1] Whether at this period it was also, as it became later, a corporate affair, the Jewish evidence is incapable of deciding, but in the light of the practice implied in the Pastorals (which quite certainly had Jewish precedents), seems not improbable. In any case, there is always a principal in ordination.

The view which I have here presented may shed some light on the famous passage in Clement's *Epistle* (ch. 44) according to which we are told that Apostles themselves made provision for a continued succession of presbyter-bishops by themselves appointing such presbyters, and making further arrangements, in the event of their death (*i.e.* the death of the first post-Apostolic generation of presbyters so appointed), that ' other qualified men ' should succeed to their office. These were to be appointed by ' other chosen men ' (*ellogimoi andres*). There is a certain amount of ambiguity and obscurity in the passage. Who, for instance, are these ' other *ellogimoi andres* ' ? Manson following Lightfoot identifies them with the men appointed by the Apostles. Bishop Gore (who follows Lightfoot in every other point in the interpretation of the passage) considers the reference to be to men in similar positions to Timothy and Titus, to whom the Apostle delegated the task of appointing bishops. Dom Gregory Dix translates rather freely ' other apostolic men.' In the light of the previous discussion the *ellogimoi andres* may well belong to the category of specially honoured presbyter-bishops called to fulfil the rôle of Principal in the ceremony of ordination. They may even have been men outstanding for their teaching and preaching gifts to whom (as to the Apostles) the task of preparing candidates for ordination was assigned.

Can we define more exactly the powers of these ' successors of the Apostles ' ? *The Apostolic Tradition* of Hippolytus makes it quite clear that for the Roman Church, at any rate, in the second century, they did not include the sole right of nomination of the ordinand. The latter is nominated by the people and elected by them ; the function of the special bishop so far as we know was a ceremonial one only. That he may have been concerned with the preparation of the candidate for ordination is possible, but there is no evidence for it. At the other end of the Christian world, in Syria, the *Didache* makes it just as certain that bishops and deacons alike were elected by the people, not nominated by any individual (xv. 1). In the later *Apostolic Constitutions* the situation is the same (VIII. iv. 2).

At Ac 14^{23} we read (in the Revised Version) : ' And when they (the Apostles Paul and Barnabas) had appointed for them (χειροτονήσαντες αὐτοῖς) elders in every church, and had prayed with fasting, they commended them to the Lord.' Dr. Alexander Ross in his recent article quotes with approval the comment of Dean Alford that ' there is every reason to believe that it (Ac 14^{23}) indicates *election by show of hands*, by a free vote of the people.' It is doubtful, however, if this interpretation of the verb is sound ; Lake and Cadbury take the view that free election can only be got out of this passage by first putting it there ; it was the Apostles who did the appointing.[2] It must be admitted that there is a certain ambiguity in the passage ; it is the same verb as is used in the *Didache* (*loc. cit.*) where the congregation elects, and it is possible to interpret it as meaning that the Apostles ' procured the election of elders for them,' by acting like the presiding magistrates or Jewish Presidents at ordinary elections and simply scrutinizing the qualifications of candidates.

[1] Cf. W. Bacher, *Zur Geschichte der Ordination*, *Monatschrift für Geschichte und Wissenschaft des Judenthums*, No. 38 [1894], pp. 121–127. Rabbi J. Newman in his recent study of rabbinical ordination (*Semikhah* (*Ordination*), *A Study of its History, Origin and Function in Rabbinic Literature* [Manchester University Press, 1951]) thinks that the Talmudic regulation that it was necessary to have three elders to confer ordination goes back to New Testament times (p. 15 [foot]). The other evidence discussed by him is much too late to be likely to arouse the ' considerable interest in ecclesiastic circles ' that the publisher anticipates. It tells us much about Talmudic times, practically nothing about the earlier pre-Tannaitic period.

[2] *Beginnings of Christianity*, iv. 168 ff.

The method of appointing elsewhere in the New Testament supports, if anything, the view that Ac 14^{23} refers to popular election. In Ac 1 when a successor to Judas is appointed a nomination of two is made by all the disciples (*v.*[23], ἔστησαν δύο) and the final decision is committed to the sacred lot. (Designation to an office by prophecy belongs to this same category of 'divination.' Thus Paul and Barnabas are designated as apostles to the Gentiles by prophecy [Ac 13] and Timothy is similarly designated by prophetic vision [1 Ti 4^{14}].) The only complete account of an appointment of Christian 'ministers' apart from the Apostles occurs at Ac 6. This passage is traditionally regarded as referring to the establishment of the later 'diaconate.' Such an explanation, however, is too simple to account for the facts. There is much more probability in the hypothesis that the Seven were the first Christian 'presbyters' (out of whom developed, probably under James the Just, the Christian Sanhedrin in Jerusalem, the College of Apostles and Elders).[1] The high qualifications demanded the subsequent activities of Stephen in preaching and teaching the people, the parallels with the appointment of the Seventy in Nu 11, the financial and administrative functions of Jewish presbyters, all certainly point away from the later diaconate as the office here in question. Even if the Seven are not elders, however, the manner of their appointment is a matter of some interest. The Apostles declare their intention 'to appoint' (Ac 6^{3}), but the word here (cf. *I Clement* 44) can mean little more than 'install in office,' for the Seven are elected *by all the people* (*v.*[5]), before being consecrated by the Apostles with prayer and the laying on of hands.

In assuming the function of being Principal at ordination, the diocesan bishop was continuing an ancient Apostolic practice of the Church. But, so far as our evidence goes, it appears to have been a rite, not a right. The vesting of the sole right of ordination in diocesan bishops was a departure from previous practice. The Free Churches have their own *ellogimoi andres* in ordination; and it may reasonably be claimed that their (limited) functions correspond more closely to the practice of the primitive Church than does the ordination of candidates by the historic Bishop. In maintaining this Apostolic custom they already possess that 'link with the ministry of the ancient church,' the alleged absence of which constitutes one of the main arguments for 'taking episcopacy into their system.'

[1] Cf. *The Apostolic Ministry*. 138 ff.

In the Study

Virginibus Puerisque

Plain Yes and Plain No

By the Reverend C. M. Hepburn, B.D., Crieff

'Swear not at all. . . . But let your communication be, Yea, yea; Nay, nay.'—Mt $5^{34.\ 37}$.

A strange saying, isn't it? I wonder what exactly our Saviour meant? In this land of ours any one who is called to be a witness in a Court of Law is asked to swear to tell the truth, the whole truth and nothing but the truth. In Scotland a witness also usually raises his right hand in saying so. But in England he may in addition hold up a Bible. People, of course, who aren't Christians observe other practices. A Muhammadan, when he is called to be a witness and is handed a copy of his sacred scriptures, will bend forward and touch it with his forehead. A Parsee, I believe, ties a rope round his waist, perhaps to bind him to tell the truth. More curious still, although I fancy it isn't done now in Communist China, a Chinese would, on entering the witness box, break a saucer either with his hands or by smashing it on the floor. Then he would take the oath but add, 'The saucer is cracked. If I don't tell the truth my soul will be cracked as the saucer is.'

Surely, though, people shouldn't need to swear to tell the truth. One's word or promise shouldn't need such backing up. It should of itself be trustworthy and true. Our Lord Jesus said so—'Swear not at all. . . . But let what you say be, Yea, yea; Nay, nay. . . .' In other words, Yes, meaning Yes, and No, meaning No. St. James surely had that in mind when writing this in one of his letters—'Above all, my brothers, never swear an oath . . . let your "yes" be a plain "yes," your "no" a plain "no."'

It reminded me of an interesting rhyme. In the publishing trade there is a very old firm of the name of Chapman and Hall who published among other books Charles Dickens' works, and whose reputation for straight dealing was very

high. So much so that somebody wrote this rhyme about them :

Chapman and Hall
Swear not at all.
Mr. Chapman's Aye is Aye,
And Mr. Hall's Nay is Nay.

A truly splendid tribute, wasn't it ?

So our word of itself should be sufficient—our Yes should be Yes and No, No. I have heard it said—I hope it is true—that a Britisher's word is his bond. A French master in an English school related an interesting experience he had. One day in school some lads at the back were always talking, so the French master singled out the ring-leader and told him he mustn't talk.

'All right, Sir,' was the reply of the boy. Not satisfied, however, the Frenchman called him to the front to sit on a bench where he could see him.

'Sir,' declared the boy, 'there's no need for me to do that : if I say I won't talk, then I won't.'

I'm glad to say that Frenchman was good enough to add thereafter he had always found an English boy's word was to be trusted. So should it be with yours, you shouldn't need to add anything to it, it should be sufficient in itself, not merely because you are British, but above all because you are Christians and followers of Him who once claimed He was 'the truth.'

The Big Moment

By the Reverend Wilfred Challenor,
Tottington, Bury

And he saith unto them, Come ye after me. . . .'—Mt 4^{19} (R.V.).

In these days of scientific marvels we take such things as the gramophone, the cinematograph and even television for granted. There was a time, of course, when these things did not exist, and there was a time, too, when someone heard a record being played, saw a 'living picture,' and watched movement on the television screen for the very first time. I want to tell you of three people who were present at these big moments in the history of scientific discovery.

The first was a laboratory mechanic who used to assist the great American inventor Thomas A. Edison. This man saw the birth of the gramophone, or the 'phonograph' as it was called. One day Edison handed his mechanic a sketch for an apparatus. The moment it was ready Edison wrapped a piece of tinfoil round its drum, turned the handle, cleared his throat and recited 'Mary had a little lamb' into a tube. Then Edison adjusted the tinfoil, turned the handle again, and to the delight of Edison and the utter amazement of the mechanic, the words of the rhyme were heard coming from the machine. The gramophone was born.

The other person who shared one of these big moments was a policeman ! He was on his beat in the early hours of the morning when suddenly a door opened just down the street and out rushed a very excited gentleman who grabbed the officer by the arm and dragged him into a very small room full of all kinds of litter.

In less than two minutes the breathless policeman was looking at a picture of a railway engine on a small white screen, a commonplace enough sight in those days of the Magic Lantern, but this picture was different, it *moved* ! Smoke began to issue from the smoke-stack, the piston-rods began to move, and presently the engine disappeared into a cutting. The excited gentleman was W. Friese-Greene, who claimed to be the inventor of 'living pictures.' We don't know the name of the policeman, but he shared a very big moment —he witnessed the birth of the cinematograph film.

The third person who witnessed an equally exciting beginning was an office boy named William. Away back in 1925 on a morning in October, William was busy addressing envelopes in an office in Frith Street, London, when an excited gentleman dashed into the room. The boy was almost dragged upstairs and pressed into a chair facing a very strange-looking machine which seemed to be made of biscuit tins, tangles of wire and very large electric light bulbs. The excited gentleman then disappeared into another room and called out to William to put out his tongue, shut his eyes and turn his head. The voice from the next room then called out, 'I saw you, William.' Very soon the man was seated before the weird looking machine and the boy, his eyes popping out of his head, was in the next room watching the inventor's face on a small screen. Then John Logie Baird explained to William that he was the first person to be televised, and the second to see a human face on the TV screen. William remains proud of all this to this very day ; he had been present at a big moment—he had seen the birth of television.

I am reminded of three other rather ordinary people who were present at what turned out to be, not only the biggest moment in their own lives, but by far the most splendid moment in the history of the world. Two of them were fishermen, and the third a tax collector. When the *call* came to them they were all busy at their work. Peter and Andrew were fishing and Levi was sitting at his little wayside office table collecting taxes from the farmers. Jesus came by and said, 'Follow me,' and Peter and his brother immediately left their nets, and Levi sprang up from his seat,

and they followed. Like the other three sharers of great discoveries, these men would have missed hearing this call if they had not been at their place of duty, or if they had then refused to follow. But they heard and they obeyed, and there was the Master waiting to show them the joy of entering His service. They realized afterwards that this was indeed a big moment for them—they were witnesses of the beginning of Christ's Kingdom on earth.

And what about *you* ? Well, Jesus still passes by, and as He passes He calls men and women, boys and girls, to follow Him. He passes oftenest the place of duty, and we see Him more clearly and hear Him more plainly when we are doing that duty well. When that call comes, there is our *big moment* ! If we would know real joy and satisfaction we must obey that call and follow, and there will be the Master, waiting to share with us the wonder of His Father's love.

The Christian Year

THIRD SUNDAY AFTER EPIPHANY

Existential Christianity

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW

' Sin revived, and I died.'—Ro 7^{9}.

' I live ; yet not I, but Christ liveth in me.'—Gal 2^{20}.

These two texts use strong words, unmeasured, surging up with intense passion. ' I died '—literally that was not true. Actually Paul had kept on living, though burdened by the sense of guilt and the fear of judgment. But when he looks back and remembers how the hopelessness of his plight had been borne in upon him, and he had despaired of finding any road to peace with God, he has no words to express the horror of that time except these, ' I died.'

And that other exclamation—' I live ; yet not I, but Christ liveth in me.' Once again there seems no literal truth in the statement. Paul was never more alive himself than when he said that ; and he was most humbly conscious of the faults that made it a wild exaggeration to say that Christ lived in him. ' I died.' ' I live ; yet not I.' What is to be made of such unrestrained expressions that disregard all common sense ?

No doubt what happens often enough is that those who read such passages quite reverently just do not take the words very seriously. If they were criticised on that account they would say something like this : that Paul was a saint, and so he was more excited about religion than ordinary people can be ; that he uses the language of poetry, and poets are not to be pinned down to exact facts ; that he was a philosopher and mystic and therefore naturally not always very intelligible to the common man. With considerations like these at the back of their minds many readers skim through or skip over large parts of writers like Paul. They would rather dwell on the simpler, gentler portions of Scripture.

The frightening and sobering experiences of recent years, however, may well drive men to more serious study of the Bible. A world that looked settled and prosperously progressive has been shaken to bits. The worst horrors of forgotten history have been re-enacted. Innocent people have lived in terror and died like beasts. In warfare and in resistance ruthlessness became a virtue. Now both victors and defeated face endless difficulties. The menace of the atom bomb hangs over the world. If all money and labour goes into building outer bulwarks of defence, what will be left inside to defend ? It is an era of uncertainty, confusion, and fear, in which multitudes see no meaning in life or hope for the future. If religion has any message for these dark times, it must be some profound and mighty word.

So religious people are turning to the Bible to-day with a new interest in its deepest truth, and are re-discovering that it contains much that was written in tribulation and anguish, and that it describes the gospel in no lesser terms than salvation. ' It is not historical scholarship that is needed to understand Paul,' said Principal Denney, ' nor is it the insight of genius. It is despair.' In these troubled times despairing spirits may be able to comprehend what Paul is trying to say ; that Christianity is more than a noble set of ideas, or an improvement and decoration of life, it is deliverance, the foundation of a new kind of existence. Without faith, he says, ' I died ' ; with his new faith ' I live ; yet no longer I.' He has passed from shuddering to ecstasy ; and to give the testimony of his own experience is his way of bearing witness to the gospel.

It is a curious fact that in this modern situation so many philosophers and religious leaders have turned to the books of a Danish writer who died almost a hundred years ago. His works, which received little notice for two generations, to-day attract widespread interest and deep attention. The teaching of this man Kierkegaard has indeed been compared to a time bomb with a delayed-action fuse, for in recent years it has seemed to burst upon the world with explosive force.

Kierkegaard was brought up in a home where the father was a man of earnest but gloomy piety. He thought, for example, that the way he prospered in business was not a sign of God's blessing but a proof that God did not think him worthy of being chastened in this present life.

His son, after a period of wild revolt as a student, remained throughout his short, unhappy life under the influence of his intensely religious upbringing. He was a poetic and philosophical genius, morbidly sensitive, given to introspection; and he became possessed with the burning conviction that he had a tremendous message to deliver to the Church of his country. He wore himself out in his efforts to get a hearing, but his powerful and brilliant writing was so bitter and scornful that on the whole it just irritated people, and at the time exercised little influence. He was regarded as earnest but eccentric and rather unintelligible. To-day he is spoken of all over Europe as one of the profoundest teachers of all time.

Kierkegaard attacked the Christianity that he saw around him as being a travesty of the real original Christianity that was rooted in suffering and sacrifice. The religion of the Church, he said, was expressed in formalism and creeds and easy optimistic views, not in deeds and vital decisions. If any one's religion is real he must stake his life on it. People like Paul who breathlessly stammer out such words as 'I died,' 'I live; yet not I,' have got to the root of the matter. The whole energy of their existence is involved in their faith. There is no reality, Kierkegaard protested, in a church or a person whose ideas and feelings are not bound up with action. To be truly alive, to exist in the full sense, or in any sense worth considering, means more than having fine ideals and dreamy reflections, it means to have thoughts that involve choice and purpose and activity. Man must learn, as Kierkegaard put it, to think existentially. About religion in particular his thoughts must not be like the cool self-detached thinking of a scientist or a philosopher in his study but the kind of thinking in which a man's whole way of life is at stake; as when a lover declares his passion, or a statesman chooses his course in a crisis, or a dying man clings to his faith. That word 'existential' which has been used to sum up and label Kierkegaard's teaching has set agoing a large and varied movement of thought in philosophy and religion. It is encountered in many new books, and even in the leading article of a newspaper.

One would like to think that beside the prevailing feelings of dread and uncertainty another and more wholesome factor is at work in turning men's minds toward Kierkegaard's way of thought. The modern world has a hatred for pretence and makes an insistent demand for sincerity. While it is not often wise to lay claim to virtues yet it may be urged that the good side of the modern lack of reticence and respect for convention is a sharpened dislike for shams and untruths. The hypocrites Dickens made fun of in his novels would hardly be tolerated now in real life. This generation has a distaste for pretentious architecture and sentimental art, and loves to 'debunk' the heroic figures of history, and is for frankness at any price. Psychology exposes hidden motives and drags to light unconscious secrets of the soul. In sociology, to the attempt to cover up ugly realities by fine principles that do not really work Marx applies the caustic maxim, 'theory and practice are the same.' Is justice, for example, the same for all when a poor man cannot afford to pay the fees? Marx's maxim indeed reminds one of the Apostle James's acid comment, 'faith without works is dead.'

This age, then, with its call for sincerity and reality, agrees that large religious assertions cannot be taken seriously unless they are linked up with and reflected in the attitudes and activities of those who make them. Consider, for instance, one statement that Paul gives of the gospel—'The Son of God who loved me and gave himself for me.' That is a tremendous fact to believe. It is either true or not true, and not to care one way or another is to be less than half alive. If it is false, and God is only a stern judge how desperate is our case. Or if there be no God, just a universe where all is chance or chaos or absurdity, how vainly a man is left free to plunge in any direction he fancies, finding an existence in snatching any pleasure or power he can get for the little time he has to live? But on the other hand if that tremendous fact is true? And how can any man be supposed to be counting it true unless it is the mainspring of his personality, making him a new creature? It was that to Paul. Speaking of himself before he had this faith he says: 'I died'; and of his existence afterwards, his mind dominated by Christ, his heart hot with gratitude, his will eager for service, his whole life wrapped up in his Lord, he says, 'I live; yet no longer I, but Christ liveth in me.'

The danger of preaching and of hearing such a sermon as this is that it is so easy to make of it a criticism of other people's religion. We see so clearly that many of them are less than half in earnest. But what really matters is self-criticism. If I incline to feel language like Paul's exaggerated or wild, what is it that keeps me so composed about the great faith I imagine that I possess? Is it a cool head or a cold heart? Is my sin to me no heartbreak or burden? Is redemption for me no miracle of love? Is there nothing in my life that I know I could never have thought of or done had it not been for the overmastering influence of Christ? Or are these ocean depths of experience I have never explored? Is mine, has mine been existential Christianity?

If we are honest with ourselves we know that that is the only kind that counts.

FOURTH SUNDAY AFTER EPIPHANY

Great Expectations—Greater Benefits

BY THE REVEREND GEORGE W. H. LOUDON, B.D., S.T.M., CALLANDER

'Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.'—Jn 6^{26}.

This saying has a wider reference than the particular miracle which gave rise to it. It amounts, in reality, to a comment upon the whole attitude of man towards his God. In the simplest form, the question which it raises is, What do we come to God for? What are we looking for when we turn to Him? What is the nature of our expectations from Him, and what degree of expectancy do we bring to Him?

1. We may begin the answer to that question by asking it over again in a particular instance. These crowds who were so persistent in their following of Jesus—what were they looking for then? 'What went they out for to see?'

It is clear enough that some of their number were little more than sensation seekers. They wanted to be thrilled, they wanted the excitement of the wonders that Jesus performed, and of contact with the supernatural powers He seemed to possess. When Pilate sent Jesus to Herod, Herod was, we are told, 'exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; *and he hoped to have seen some miracle done by him.*' And there were others besides Herod whose thoughts and desires came out of the same mould.

But it is not to these people that Jesus is speaking here. Here He is speaking to precisely those people who are *not* interested in what might be called the supernatural aspect of the matter. They are not really concerned—so His words to them suggest—how the thing is done or whence the power to do it comes. Their concern is not with causes, but with results. They were *not* interested in *Jesus*. They *were* interested in what Jesus could do for them.

Now it has to be recognised that interest of that kind is not necessarily a bad thing. I hope that we are all interested in what Jesus can do for us. If a man told me that he was not interested in that, I should begin to doubt whether his acquaintance with Jesus went very far, or very deep. 'To know Christ *is* to know His benefits'—it is the only real way we have of getting to know Him. We could not hope to know Him except through His gracious acting towards us—and what is that except another way of saying 'His benefits'? So we must not say simply that Jesus uttered this rebuke because the people to whom He spoke were so anxious to get something from Him.

2. No—that was not where they went wrong; indeed, in so far as they *did* expect something from Jesus, they were entirely in the right. The trouble with them was, that they saw what Jesus did, and took the benefit of it, but *failed completely to see the grace of His doing of it.* They did have great expectations of Him; but they did not see that even so, the benefits might be greater than the expectations.

They did have great expectations; so great that they took the fulfilment of them for granted. At some time or other we have all done the same; and it is important to notice that this need not be a bad way of doing. There is a sense of the words in which it is right to say that we *ought* to be taking the God and Father of our Lord Jesus Christ for granted. We *ought* to be assuming that He will continue to behave towards us as He has in fact always behaved—lavishing His gifts upon us, and going to all lengths in order to do us good. We *ought* to have learned that God is like that—learned it so thoroughly that now we take it for granted because it has become part and parcel of our lives.

It is because we can and should take God for granted in this good sense of the words, that I never feel quite happy about the sentiments expressed in a once familiar hymn—the one that assures us that

It will surprise you what the Lord hath done.

I don't doubt—human nature being what it is—the possibility of our being surprised in this fashion. But I do wonder whether it can be right that any blessing of God's, or any token of His generous goodness should cause us amazement or surprise. Surely the Psalmist is here a safer guide than the hymn writer—I mean that Psalmist who was startled on one occasion not by the grace of God, but by the apparent absence of it, and who cried, in the tones of one who is putting the impossible into words, 'Hath God forgotten to be gracious?' That indeed *was*, for him, something to be surprised about. But there should be nothing astonishing, nothing to cause amazement, in the goodness and generosity of God. 'If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father . . . ?' In the face of that argument, there can be nothing in His giving to surprise us; nothing of which we shall not be able to say, 'It is just what I could have expected of Him.'

3. Yes—we should be able to take God's gifts for granted; and that, in a way, was just what these folk, whom Jesus rebuked, were doing. 'Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.' Where did they go wrong?

It would be unfair to say—although I think it has been said—that all they were after, in following Jesus, was a free meal. But they were seeking something, and not Someone. That is the real heart of their offence—that it had apparently never dawned on them that the Giver might be greater than His gifts. In a former charge of mine, whenever there was a wedding, it was the custom for the village youngsters to gather and wait for the departure of the bride and bridegroom. It was the tradition you see, that in response to the cry of 'Poor oot, poor oot,' the bridegroom should scatter pennies to be scrambled for. And it seems to me that these people to whom Jesus was speaking were in much the same position as the youngsters. But with this difference—the people to whom Jesus spoke might have been guests at the wedding, if only they had not been content with getting what they had come for. They got that all right; it was what they expected, and they took it for granted. But how much more they might have had! What a far greater benefit they missed! They missed—and here we must leave our comparison with the youngsters behind—they missed the grace of His giving.

Let me try to sum it all up. While my eyes are on God, while I am watching His bounty, and seeing His liberality as something that is constant, something that endures, I cannot be surprised at anything He may do to benefit His children. It is when I look away from Him, and inwards at my own heart, that the surprise must come—when I see the kind of person on whom His goodness is so lavishly and so deliberately bestowed. So deliberately—that is the significant word; for this is no careless gesture of magnificence that takes no thought of the receiver of its bounty. It is something done of set purpose, and done for very me. And it is when we see that, and understand its meaning, that we receive the greater benefit.

SEPTUAGESIMA

On Reaping a Harvest from Our Experience

BY THE REVEREND RODERICK BETHUNE, M.A., EDINBURGH

'And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee: And thou shalt rejoice before the Lord thy God. . . . And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.'—Dt 16^{10-12}.

'Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.'—Dt 24^{17-18}.

'When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in Egypt: therefore I command thee to do this thing.'—Dt 24^{21-22}.

Those who have read Hardiman Scott's moving and thought-provoking novel, *The Lonely River*, will remember how Christopher Matthews, the vicar of Little Bredworth, surprised and perturbed his wealthy and complacent congregation when, without warning, he stripped the church of all its ornate furnishings and reduced its service to one of austere simplicity. When summoned to a hurriedly convened and highly indignant meeting of the local Church Council, Matthews, a man of deep piety, delivered himself thus: 'It has come to me in my quietness, in my prayer, that we have obscured God's purposes—obscured them not only by the habit of our daily lives, which seldom take account of either good or of evil, but obscured them in our very church services. I do not say that the conventional form of service is wrong. On the contrary, I believe that such a service can be a very great religious experience for some people . . . for some people, but not for many. For the majority it has become as much a habit as anything else in their lives, so that it neither disturbs them nor moves them. . . . It came to me that we needed to get to terms with ourselves again, to try to rediscover the purposes of God. And I believe, for so it has come to me in my prayer, that the best way to do that is to prune away every superfluous thing, even things which may be good in themselves but the good of which habit and custom have obscured—to prune them all away, I say, and give ourselves up to prayer and meditation.'

Worshippers are not alone in failing to reap a harvest from their experiences—as these texts from the Book of Deuteronomy, in which the words, 'Thou shalt remember that thou wast a bondman in Egypt,' recur like a refrain, remind us. Egypt, where they had suffered at the hands of Pharaoh and of his minions, had provided a dark, difficult experience for the Israelites. Despite the way in which, later, they railed at Moses when the difficulties of the journey to the Promised Land multiplied, we are justified in

declaring that one and all were glad at the time of their deliverance to shake the dust of Egypt from their feet, and equally glad, later, that the rigours of their enslavement were gone never to return. But, glad as they were, they were in danger—in danger of failing to reap a harvest from their experience. Had it not taught them something—the need, for example, for generous treatment of slaves, which was what they themselves had been in Egypt, the need for kindness to the dispossessed? Surely their experience had taught them at least that. If it hadn't, it should have done so. That it might do so, and continue to do so, let them remember, not fitfully but constantly, that they had been bondmen in Egypt.

The quotation from a modern novel and these texts from a book written centuries before set one thinking—not only of how the failure to reap a harvest from experience has characterized men from the beginning and characterizes them still, but also of the possibility that one may be guilty oneself of such a failure. Have we reaped the harvest of our experience?

1. Some of us, comparing our present position in our chosen trade, or profession, or calling, with our position when we made our first essays in connexion with it would answer that question in the affirmative.

Whereas, at the beginning of our career, we fumbled through lack of knowledge, now, because through the years we have worked with seeing eyes and with receptive minds, we perform our appointed tasks to our own, and to others', satisfaction.

Arthur Bryant, in his book, *The Years of Victory*, declares that 'in a series of world wars extending over more than sixty years British seamen had been engaged in thwarting every conceivable combination of hostile navies. The task,' he writes, 'had become second nature to them, and there was scarcely a senior officer who had not mastered every move of the game.'

Some of us would not make such an ambitious claim for ourselves. We have learned much from experience—but not everything that we might have learned. Michael Joyce, in his interesting book, *Edinburgh: The Golden Age*, tells us that, when his publishers got into difficulties in which he had allowed himself to become involved, Sir Walter Scott made this revealing entry in his journal: 'It is not likely that Constable can stand, and such an event would lead to great distress and perplexity on the part of James Ballantyne and myself. . . . I had a lesson in 1814 which should have done good upon me. But success and abundance erased it from my mind.'

2. Others of us, thinking not only of our competence in our chosen trade, or profession, or calling, but of the way in which our minds have grown, of the way in which our tastes have become more discriminating, of the cultural interests which make increasing claims upon our time, would answer the question whether we have reaped the harvest of our experience in the affirmative. No man, we are persuaded, can legitimately charge us with having wasted our time or with having missed our opportunities. We have had contact with our fellows, with books and with places and have learned something from them all.

George Sampson has a passage in one of his essays to which all of us could give our sincere and hearty assent and approval. 'I suppose,' he writes, 'that at some time in youth every one encounters a book or a work of creative art which has a definite effect upon his life, either in shaping his spiritual growth or, more simply, in setting the immediate direction of his interests. For me, at the right time, the right books came. . . . They were the first volume of Ward's *English Poets* and the first volume of Henry Morley's *English Writers*. Unmomentous names they no doubt seem, but to me they meant salvation. Does it matter whence the call comes, as long as the call is heard?' We pride ourselves that we have made something of our opportunities. We have reaped a harvest from our experience. We are knowledgeable, cultured men and women.

3. The answers we have submitted to the question asked are no doubt accurate. But with such answers does the matter end? Is life only a question of becoming a more skilful doctor, a more competent accountant, a more eloquent preacher? Is it only a matter of becoming more knowledgeable, more cultured? There are people, we all know, who hold that this is all that life is. But with such a view the Bible, and particularly the central Figure in the Bible, our Lord and Saviour, Jesus Christ, are in violent disagreement. Man, they both say, is body, mind, and spirit. The world, they say again, is a vale of soul-making. One weapon which God uses to fashion us, with our permission and co-operation, is, they say again, experience. When our Lord, seeking to emphasize these three facts, told the Parable of the Rich Fool, He gave us clearly to understand that God's unfavourable judgment upon the man's life was based, not upon his industry among material things, neither upon the use to which he had put his mind, but upon the fact that he had totally neglected one aspect of his life.

We have enjoyed the very privileges of worship that the little congregation enjoyed of whom Hardiman Scott writes, but in what have they resulted? Some of us have enjoyed such blessings as health, wealth, opportunities, but in what have they resulted? Are we humbly grateful,

living with a sense of indebtedness to One who has so richly favoured us and with a sense of responsibility towards those who have been denied what we have been given? Some of us have passed through dark and difficult experiences in our home, and, it may be, in our business also. Have they left us soured and embittered, bearing a grudge against life and against God Himself, or have they put a deeper note into our voice and given us a deeper understanding of what the real purpose and end of life is?

Let us be quite honest. The harvests of worship, of health and of wealth, of suffering, are not easily reaped. They can only be reaped with the help of God, particularly, perhaps, the harvest of suffering.

When, after the death of his wife, Shaftesbury spoke at the Ragged Schools' Flower Show, he put into words what he was dimly feeling: 'The great and final Garden of Paradise,' he said, 'is only to be approached through the Garden of Gethsemane.' He had passed through a dark valley, the darkest of all dark valleys, but its harvest, thanks to his consciousness of God's presence and of God's help, did not go unreaped; and not only was his own life enriched, but he was able to enrich the lives of all with whom he had contact.

'Thou shalt remember,' said God to Israel long ago, 'that thou wast a bondman in Egypt.' Is it too much to suggest that the same God is asking us to remember that it has pleased Him to make us members of His Church with all its privileges of worship and of service, that He has bestowed upon many of us blessings beyond our deserving, that the valley is part of the world as He has made it and that even there His hand can lead us and His right hand hold us? Remembering all our experiences, can we say that we have reaped, fully reaped, their harvest, and are bigger, better, holier as a result?

There is a hymn for little children, but which, bearing in mind our Lord's words that unless we become as little children we shall in no wise enter into the Kingdom of Heaven, we would do well to make our own whatever our age.

Jesus, Friend of little children,
Be a friend to me;
Take my hand and ever keep me
Close to Thee.

Teach me how to grow in goodness
Daily as I grow;
Thou hast been a child, and surely
Thou dost know.

Never leave me nor forsake me,
Ever be my Friend;
For I need Thee from Life's dawning
To its end.

SEXAGESIMA

The Tolerance of Jesus

BY THE REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW

'He that is not against us is on our part.'—Mk 9^{40}.

The implications of these words are profound and far-reaching. 'Beware of making *your* type of religion the acid test for that of all others. The varieties of religious experience are almost infinite. See that you deny not the name of Christian to another because he is not wearing your label, denominational, ecclesiastical, or theological. Moreover, men must have time to think out their thought to its conclusion. The antagonist of the faith may become its protagonist. Saul of Tarsus may become Paul the Apostle. 'He that is not against us is on our part.' Here is the Magna Carta of Christian toleration. There are memorable expressions of its climate and temper. 'In things essential, unity; in things doubtful, liberty; in all things charity.' 'Better be of no faith,' said William Penn, 'than bitter for any.' And there is Cromwell's moving appeal to the dour Scots leaders—'I beseech you, in the bowels of Christ, think it possible that you may be mistaken.' Had counsels like these prevailed in the history of the Church, how much hatred, persecution and bloodshed would have been avoided!

'He that is not against us is for us.' Consider the consequences of this utterance in three human situations.

I know a gifted and devoted Christian doctor who related to me what happened when he joined the Army. It was at a time when, like so many others, he was seeking fervidly for a first-hand faith. He was asked for 'his religion' by an official who rattled off the usual alternatives—'Church of England,' 'Baptist,' 'Presbyterian,' 'Methodist,' and so forth. Unable, at the point of a bayonet, to compress his fluid state of mind into any of these categories, he began humbly and tentatively, 'I really can't say. There is so much in religion of which I am not sure.' He was cut short by the reply. 'I've got you. You are an agnostic.' How often this kind of thing happens in human life. Is it not a thousand pities that a word which means literally 'I do not know' should be attached to a man like a label marked 'Poison'? It is monstrous to think of Jesus as the pitiless enemy of bewildered seekers after truth. 'He that is not against us is on our part.' *Give a man time.*

Of course this is not the last word on the subject. As Chesterton said, 'Merely having an open mind is nothing. The object of opening the mind, as of opening the mouth, is to close it

again on something solid.' St. Paul confessed that there were many things in his faith of which he was not sure. 'Now we know in part.' But there were certain things of which he was utterly sure. Three basic needs in his nature had been abundantly satisfied in Christ. There was the aching void in his heart which called out to the God who had made it. There was the great gulf fixed between the man he wished to be and the man he was. 'The good that I would I do not: but the evil which I would not, that I do.' Here was a conflict that amounted to an agony. But something took place on the Damascus road that ended this civil war and 'made him unanimous with himself.' And lastly he could say, 'I know whom I have believed,' which, being interpreted, means, 'If I have not intimate, holy, and sanctifying union every day with the Risen Christ, then there is nothing true for me in heaven or in earth.' That is surely a great deal to be going on with in the life of faith. Any of us with these three convictions propelling our life can go a long way. Every schoolboy knows the unwritten rule for sitting an examination. '*Begin with the questions you know.*' In the very act of answering these the mind becomes eager and fertile and ready to make much of the more difficult questions. And, by the same token, when we are like to be overwhelmed by the mysteries of religion that appear insoluble, let us begin with the certainties that lie to our hand, the duties that must be faced though the heavens crash, the great Christian certitudes of which we have just spoken. No blaze of light may irradiate the darkest mysteries to their circumference, but we shall travel with a light around our feet, and with the deepening assurance that we have discovered the life that is life indeed.

'He that is not against us is on our part.' Years ago I met a man who declared that he had no use for organized religion on the ground that he was *a realist.* In conversation, it emerged that in his home he had before him every day the spectacle of a beloved and beautiful sister in her late teens, who was smitten by a slow, insidious disease that could have only one end. Such cruel, prolonged, and seemingly meaningless suffering was an insuperable obstacle to his faith.

Here, surely—and life teems with examples like this—was a situation with which Jesus Christ would abundantly sympathize. For He was the Supreme Realist. As He refused the drug on the Cross that would have made His agony bearable, so in the days of His flesh He blinded Himself to no stark tragedy. In a tremendous utterance He reminded us also—and we need reminding—that the worst tragedies may not be physical but spiritual. We are to fear not 'them that kill the body' but above all anything or anyone that could bring death to the soul. We have learned little of family and personal life if we have not learned that there are things worse than death. Herein too is a strange yet undoubted fact of human experience. Every minister can bear witness to it. We have known many instances of brave souls struck down with mysterious and hopeless disease, *but theirs was not a losing battle.* Often when we have gone feeling utterly powerless to give spiritual consolation that would have the mark of reality we have found them calm, patient, strangely undergirded. They had meat to eat that others knew not of. They were obviously drawing on unseen, supernatural resources. They were manifestly transfiguring their tragic lot and wresting from it an amazing spiritual victory. In the case I mentioned, the sister lived and died a believing Christian. It was the brother who lost his faith. Says Denney, 'If the martyrs have no doubts of their own, is it not very gratuitous for the spectators to become sceptics on their account? What is a mystery when viewed from without—a mystery in which God seems to be conspicuous by His absence, is, when viewed from within, a new and priceless revelation of Himself.' Christ, we repeat, was the Supreme Realist. His realism shirked no brutal fact of existence, but at the core of this realism is the discovery of the mind of God concerning us, whereby loss becomes gain, humiliation passes into exaltation, out of the ultimate doubt emerges the ultimate certainty, and utter human weakness lays hold on the very power of God.

'He that is not against us is on our part.' Not once, but repeatedly, we come across men whose objection to the religion of Jesus may be stated thus—'*The Christian ideal is a hopelessly impossible one.* It is utterly beyond the attainment of the average man—"wobbling between the muck and the crown." Being an ordinary man among ordinary men, the Christian life is utterly beyond *me*, and, I am tempted to add, utterly beyond many who make a loud profession of it.'

Here, again, is a frame of mind with which Christ can sympathize. Especially because it is the experience of every man who knows his own heart. *We are beaten men.* We listen to the words of Christ—'Be ye therefore perfect, even as your Father which is in heaven is perfect,' and we stagger under them. But we are not left to our humiliation and disablement and failure. What is our conception of Jesus Christ? A taskmaster lashing us on to a task far beyond our strength, or a Saviour luring us on to height after height of spiritual attainment? Is our idea of the Christian life that of working ourselves

up to a fury of endeavour after a hopeless quest, battering and bruising ourselves in the hope that at long last we shall have earned the right to call ourselves good men? Surely there is a more excellent way.

In your hearts enthrone Him
There let *Him* subdue
All that is not holy
All that is not true.

This is that progressive sanctification which makes the inner life a thrilling romance. Christ never lowers His ideal for any one of us. He has set His heart on our purification and He will not be done with us till every sorry idol is hurled from its throne, and we surrender to the vehemence of His love. Thank God such a surrender 'poisons all meaner choice for evermore.' Following our Leader on the upward path,

Hills peep o'er hills, and Alps on Alps arise.

We go from strength to strength, from grace to grace, and one day from glory to glory.

Contributions and Comments

On the Translation of John i. 1

In his 'Note on the Anarthrous Predicate in Hellenistic Greek' (The Expository Times, lxii. [July, 1951], 314–316), Dr. J. Gwyn Griffiths argues cogently in favour of the traditional rendering of καὶ θεὸς ἦν ὁ λόγος in Jn 1[1], 'and the Word was God.' It may be of interest to call attention to a study of similar import which, because it was published in an American journal, may not be widely known among European scholars. In 1933 Dr. Ernest C. Colwell of the University of Chicago published 'A Definite Rule for the Use of the Article in the Greek New Testament' (*Journal of Biblical Literature*, lii. 12–21). It was his noticing Jn 1[49], σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ, where 'King of Israel' appeared to be quite as definite as 'Son of God,' which gave Colwell a clue that the variable quantum is word-order and not definiteness. As a preliminary rule for his further study of sentences such as the one in this verse, where the copula is expressed, he formulated the following: 'A definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb.' In searching the New Testament for data which would support or would modify this rule, he found many other passages which confirmed it. He even found passages where, though the manuscripts offer variant readings, the article is absent or present before or after the copula in accord with the rule (for example Mt 23[10], καθηγητὴς ὑμῶν ἐστιν εἷς, MS. B; εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής, MS. ℵ; Jn 1[49], σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ, B; σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ, ℵ; Ja 2[19], εἷς θεός ἐστιν, B; εἷς ἐστιν ὁ θεός, ℵ).

It is not to be expected, however, that, in a language as flexible as Greek, this rule would be without exception. According to Colwell's statistics based on about two hundred and fifty examples in the New Testament, definite predicates after the verb have the article in ninety per cent of the cases, and definite predicates before the verb are without the article in eighty-seven per cent of the cases. At the close of his study of the New Testament he formulated the following rules to describe the use of the article with definite predicate nouns in sentences in which the verb occurs:

'(1) Definite predicate nouns here regularly take the article. (2) The exceptions are for the most part due to a change in word-order: (*a*) Definite predicate nouns which follow the verb (this is the usual order) usually take the article; (*b*) Definite predicate nouns which precede the verb usually lack the article; (*c*) Proper names regularly lack the article in the predicate; (*d*) Predicate nominatives in relative clauses regularly follow the verb whether or not they have the article.'

As Colwell himself points out, these data are of great value in the translation and interpretation of the New Testament. They show that a predicate noun which precedes the verb cannot be translated as an indefinite or a 'qualitative' noun solely because of the absence of the article. As regards Jn 1[1], Colwell's research casts the most serious doubts on the correctness of such translations as 'and the Logos was divine' (Moffatt, Strachan), 'and the Word was divine' (Goodspeed), and (worst of all) 'and the Word was a god' (so the recently published Jehovah's Witnesses' *New World Translation of the Christian Greek Scriptures* [1950]). If it be asked whether Jn 1[1] might fall into the category of the exceptions to this rule, Colwell replies, 'The absence of the article does *not* make the predicate indefinite or qualitative when it precedes the verb; it is indefinite in this position only when the context

demands it. The context makes no such demand in the Gospel of John, for this statement cannot be regarded as strange in the prologue of the gospel which reaches its climax in the confession of Thomas (Jn 20^{28}).'

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The Anarthrous θεός in John i. 1 and 1 Corinthians iii. 16

DR. J. GWYN GRIFFITHS in 'A Note on the Anarthrous Predicate in Hellenistic Greek' (THE EXPOSITORY TIMES, lxii. [July, 1951], 314) argues that no differentiation can be made in the Fourth Gospel between the uses of θεός with and without the article. This judgment would seem to be supported by an examination of the occurrences of (ὁ) θεός in contemporary Hellenistic Greek writings. It is interesting to note, for example, that in the *Epistle to Diognetus* θεός is used sixteen times with and twenty without the article, both usages being found occasionally in the same context (cf. viii. 2, ix. 2 *al.*) where no distinction of meaning can be maintained. The same document illustrates the fact that the article is indifferently used in prepositional phrases, as Dr. Griffiths shows from the Fourth Gospel. In *Diognetus* we find ὑπὸ τοῦ θεοῦ (iv. 2) and ὑπὸ θεοῦ (iv. 4), παρὰ τοῦ θεοῦ (x. 6), παρὰ θεῷ (xii. 8), with no appreciable difference of meaning. The last reference, however, is in the appendix.

Concerning 1 Co 3^{16} Dr. Griffiths gives as the reason for the omission of the article the fact that 'the temple of God' is here a predicate. It may be suggested that this explains the absence of the article from ναός only. Its absence from θεοῦ may be due to (*a*) the general principle that where a genitive is dependent on another noun the article is used with both or neither, or (*b*) emphasis on the characteristic quality of the noun, 'God's temple.' Cf. *Diognetus*, vii. 9: ταῦτα δύναμίς ἐστι θεοῦ 'these are God's mighty deed.'

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Luke xvi. 8

THE Parable of the Dishonest Steward presents familiar difficulties. One of these is to decide in *v.* 8 who is meant by the lord (where it says, 'the lord praised the dishonest steward because he had acted shrewdly').

Considering that κύριος in *v.* 3 means the steward's master, it is hard to believe that in *v.* 8 a writer of Luke's clarity means by the word some one different, namely our Lord Jesus. Could any one doubt, on reading the Parable at first sight, that it means the steward's employer?

The obvious difficulty, which has led commentators to the desperate expedient of understanding the word to mean Jesus, is that it seems so unreal to suppose that the steward's master, even in cynical humour, would praise his dishonest servant for a flagrant breach of the Law.

But is it so? Presumably the debtors in the Parable are paying their rent in kind. Now, in a case like that, is it not reasonable to suppose that the steward was normally given a certain discretion, which allowed him to remit some portion of the rent, if the tenant could plead a bad crop or family misfortunes? If that be allowed, then the steward is acting within the Law, and his master, however annoyed by the man's clear dishonesty of motive, might well say, 'What a clever rogue he is.'

C. T. WOOD

Queens' College, Cambridge

Jeremiah i. 13

'*I see a seething pot; and the face thereof is toward the north.*'

SOME light on this somewhat puzzling verse may be cast by an experience I had some time ago in Texas. On a picnic with an old rancher we set about making tea, using an open three-legged iron pot to boil the water. The old rancher watched me put it squarely on the middle of the fire we had built. He pointed out, firstly, that there was a wind which was carrying the heat of the fire away from under the pot, and, secondly, that when it did begin to boil, it would boil over and possibly put the fire out. He then set it at an angle on the leeward side of the fire. There the wind blew all the heat towards the vessel, and when it boiled over a little, no harm was done, as the water fell on that part of the fire that was of no use in any case. There was the incidental advantage that the angle at which the pot was set somewhat protected the water from the soot of the fire.

The curious way in which the lore of the dwellers in the open outlasts the generations may help the scholars, who otherwise seem completely bewildered by this particular verse.

JOHN R. GRAY

Glasgow

Recent Foreign Theology

Christianity and its Background. The first volume of a Dutch work offering a comprehensive survey of Early Christianity and its background of ancient culture, written by a large team of scholars and edited by J. H. Waszink, W. C. van Unnik and Ch. de Beus, has been published.[1] This deals with Hellenistic Culture and Judaism in the Hellenistic Period, and its various chapters have been contributed by more than a dozen writers. The first section treats of the history of Hellenism, and the second of the religious situation in the Hellenistic world. This is followed by a survey of the philosophy of the period, and this again by two sections dealing with Judaism in Palestine and in the Diaspora. Brief bibliographies are appended to each section. The whole work rests on sound scholarship, and it offers an excellent and up-to-date conspectus that will be widely useful to Dutch readers and valuable also for others. The parts of the volume which most interested the reviewer were the chapters on the history of Palestine by M. A. Beek, on Judaism by P. A. H. de Boer, on the Diaspora by W. C. van Unnik, and on the Septuagint by W. S. van Leeuwen. He was surprised to find no mention of Kahle's important Schweich Lectures, *The Cairo Geniza*, in the bibliography on the Septuagint. Professor de Boer's chapter is perhaps the best in the book, showing a wide sweep of learning, with brief notes on all the literature of the period—including the Dead Sea Scrolls—and with a good bibliography. The second volume of this work will be awaited with high expectation.

[1] *Het oudste Christendom en de antieke Cultuur*, vol. I: *De hellenistische Cultuur, het Jodendom in het hellenistisch Tijdvak* [1951]. Tjeenk Willink, Haarlem.

The Tree of Life. In the fourth of a series of monographs being issued under the general title of *King and Saviour*—of which the first is not yet issued—Professor Widengren of Uppsala assembles much material from literary and artistic sources bearing on the Tree of Life and its place in the cult.[2] He draws attention to the seldom studied connexion of the Tree of Life and the Water of Life, and to the part played by the king in the cult as the substitute for the god in the capacity of gardener and water drawer. The evidence assembled is mainly Babylonian, but some West Semitic inscriptions are also drawn on, and a number of Old Testament passages whose language appears to reflect the ritual in which these ideas figure, together with some passages in later Jewish literature, are collected and studied. The wide learning of Professor Widengren is revealed in everything he writes, and these studies on little-considered aspects of the question of the Tree of Life will be valued by many. The interpretation of the connexions between Old Testament passages and the non-Israelite passages is less easy to establish, and the divergencies of view that prevail amongst scholars on the general question are likely to be found also on the particular question studied here. The dominantly objective collection of material provided in this monograph will give it a real value for all.

H. H. Rowley
Manchester University

[2] *The King and the Tree of Life in Ancient Near Eastern Religion* (*King and Saviour*, IV) [1951]. (Uppsala Universitets Årsskrift [1945]; 4) Lundequistska, Uppsala, and Harrassowitz, Wiesbaden.

Entre Nous

Dr. Campbell Morgan

Three ' Lives ' of this popular preacher have been written, of which the present one—*A Man of the Word: Life of G. Campbell Morgan*, by Mrs. Jill Morgan (Pickering and Inglis; 18s. 6d. net)—may be regarded as official. Dr. Morgan kept a pretty full diary for sixty years, and the author has drawn upon this as well as on sources nearly as intimate, and many who admired the preacher, as well as the multitude who read his books, will read with pleasure this record of almost monotonous success. The success was gained by a wonderful gift of popular speech, by hard work added to a personal piety which was sincere and deep. It was not due to any academic training, for he had none. There is no trace of any ' theology ' in this book. He himself had nothing of the kind, in the sense of a thought-out system. The facts and revelation in them which he found in ' the Word ' were enough for him.

He had the gift of eloquence, and this, like all his gifts, was directed to one object, the exposition of the Bible according to his own method of presentation. Dr. J. H. Jowett of Birmingham

said of him, 'his one aim is to let the Bible tell its own eternal message. In that kind of work he has a genius which is incomparable.' That was both a generous and a true statement. His method was in the strictest sense analytical. His exposition of Genesis, for example, was summarized thus: 'Generation, Degeneration, Regeneration.' This method was applied to every book in the Bible, and its application seems in some cases a trifle artificial. But it served his purpose and satisfied his audiences.

He loved preaching and lecturing, especially to new audiences. He could not be confined within the limitations of a settled charge. He was, and continued to be, an itinerant. He had the restless energy of a travelling evangelist. The world was his parish, and nothing smaller was his sphere of ambition. And in this sphere we find him meeting at luncheon parties men like President Wilson, Andrew Carnegie, Winston Churchill, and (of all people in the world!) Lord Morley. At the dinner table of one of his exalted friends Mr. Churchill urged Dr. Morgan to fly. 'Have you ever been up?' he asked. 'No,' replied the other, 'and I don't expect to until I go up for the last time.' 'But,' said Mr. Churchill, 'I shall have the advantage over you, for I shall have had more practice.' There are not many touches of humour in this book, but another may be mentioned, because it is a case in which the victim told the story against himself. He received an invitation to preach somewhere, and failed to answer. Upon the receipt of a remonstrance about his dilatoriness he replied that he had been waiting upon the Lord in prayer to know whether to accept or not. The reply took him aback. He was told that he might consider the invitation cancelled. They would not desire a man who lived so far away from the Lord that it meant waiting two weeks to hear His voice to be their anniversary preacher!

Mrs. Jill Morgan has done her work admirably, and there are very many of Dr. Morgan's admirers who will read it with eagerness.

F. J. Rae

After the Apostles

There are few writers who combine popular appeal and scholarship to so great an extent as Professor John Foster, D.D. Both these qualities are abundantly evidenced in his new book, *After the Apostles* (S.C.M.; 7s. 6d. net). The book is a study of missionary preaching in the first three centuries. It is specially valuable for two reasons—first, for the way in which it collects and amasses the material on various outstanding characteristics of the Christian message and life within its period, and, second, for the way in which it supplies abundant quotations from the relevant literature. There are two specially interesting sections, one on the special contribution of women to lay evangelism in the Early Church, and another on the place of exorcism in the life and methods of the early preachers. In the Christian preaching to the heathen Dr. Foster identifies four elements. (1) Witness to one's own conversion. (2) Demonstration of the Christian life. (3) The attraction of the Christian community. (4) The testimony of success. One of the loveliest sections sets out the witness of many of the great ones to their own conversion. Gregory Thaumatourgos says: 'Like some spark it came dropping into my inmost soul, and there, being kindled and catching fire, was love.' Cyprian says: 'What in me had wavered now stood firm; what had been shut tight, now opened; dark places shone; ease was given to what before seemed difficult; what I had deemed impossible, I could do.' Tertullian says: 'Sinner though I be of every kind, I was born for nothing save repentance.' There are two extremely modern things in the account of that ancient church. Tertullian claims that it is one of the great civic virtues of the Christians that they make a correct income tax return! In a full account of Origen's *Contra Celsum* Dr. Foster points out that the questions which Celsus and Origen discussed are Rationalism, The Virgin Birth, The Reality of Religious Experience, Was Jesus Divine?, Miracles and the Resurrection Appearances. It sounds exactly like a series of modern sermons on New Testament problems!

In telling of the Christian witness to God Dr. Foster gives a modern parallel from a thing that Azariah of Dornakal said. 'I used to have them place their hands on their heads as if in the act of baptism, and repeat after me, "I am a baptized Christian. Woe is me if I preach not the gospel." When one of us protested that these were illiterate outcastes—how could they preach?—"I will tell you," said the Indian bishop. "A caste villager asked one of the outcastes, 'Have you seen God?' He answered, 'Sir, you knew me two years ago. I was a drunkard. You know me now. I do not think I should have all this change if I had not seen Jesus Christ.' Is there any better way, said the bishop, of witnessing for God?"'

Dr. Foster has written a book which makes the first three centuries vividly live again.

William Barclay

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